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AGAINST CONFORMITY TO THIS WORLD.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

THIS is one of the plainest precepts in the Bible. One would suppose its meaning never could be mistaken, or its spirit perverted by any christian. Yet there are few injunctions more shamefully unheeded by many who call themselves christians, than the above. The glory of God is not in all their thoughts. Hence they are found *with the world*,—in their amusements,—in their pleasure—sin their pursuits—In their censures of other christians for their precise puritanism,—and in their plaudits of *liberal minded* christians. In a word, they are virtually *with the world* in every thing, where pleasure, interest, or ambition are concerned. Few things are more common than to hear whole communities of christians censuring other whole communities of christians, for their want of *liberality*. By the want of liberality, is not meant the want of charity for their fellow christians, but their want of charity for the *theatre*—for the ball-room—for the back-gammon and card tables—for the jocky-club, &c.

Few things make a more lasting impression, especially upon the minds of youth, than a sneer. And if that sneer have for its object the *illiberality* of christianity, the poison often becomes deadly. In opposition to this worldly spirit, it is with great pleasure we present our readers with the following extract from a discourse by the Rev. Mr. Hall, agent for the American Bible Society, delivered in Lexington, and published by request of some who heard it. Mr. Hall's views of conformity to the world are such as meet our most hearty approbation.

EXTRACT FROM A SERMON AGAINST CONFORMITY TO THIS WORLD,
By REV. RICHARD D. HALL, *presbyter of the Protestant Episcopal Church. Preached in Lexington, Kentucky, 14th Dec. 1822.*

"Be not conformed to this world." ROM. XII. 2!

SCRIPTURE is very justly said to be the best interpreter of scripture. According to this rule we can be at no loss to ascertain the meaning of the apostolic precept in the text if we contrast it with

the verse preceding it. The apostle there exhorts us to "present our bodies a living sacrifice, holy and acceptable unto God." To this the practice of the world is directly opposite, or St. Paul need not have cautioned us "not to be conformed to it."

Professing Christians are called upon not to fashion or accommodate themselves to the *corrupt principles and customs*, to the *sinful courses and practices* of the *men* of this world, the unconverted and the unregenerate; who walk and act contrary to the Word, the Spirit, and the Will of God. Such characters, not having the love of God in their hearts, or his true fear before their eyes, are engaged in such practices as are inconsistent with our holy calling, and which we cannot comply with nor imitate them in, without endangering our souls, hurting our peace, wounding our conscience, grieving the blessed Spirit of grace; and in the end bringing a stigma upon the Gospel. We are bound, therefore, to avoid conformity to them in all such instances; but we are not obliged to decline all intercourse with the world, nor to impose restraints upon ourselves, when the Scriptures do not restrain us, to make us as unlike the world as possible.

To instance in a few particulars:

It is not necessary, perhaps it is not lawful, wholly to renounce the society of the world. A mistake of this kind arose in the early ages of Christianity, and men (at first, perhaps, with a sincere desire of serving God without distraction) withdrew into deserts and uninhabited places, and wasted their lives far from their fellow men. But unless we could fly from ourselves also, this would be no advantage; for, as long as we carry our depraved and deceitful hearts with us, we shall be exposed to temptation in every place. Such retirement would also frustrate the end of our vocation. Christians are to be the "salt" and the "light" of the world. They are to be as a "city set upon a hill;" they are commanded to "let their light shine before men, that they, beholding their good works, may glorify their Father who is in Heaven.

We are not at liberty, much less are we enjoined, to renounce the duties of *relative* life, so as to become careless in the discharge of them. Allowances should, indeed, be made for the distresses of persons just awakened to a sense of their spiritual concerns, or under the power of temptation, which may for a time so much engross their thoughts, as greatly to indispose them for their bounden duty. But, in general, the proper evidence of true Christians is, not *merely* that they can talk of divine things, but that, by the grace of God, they live and act agreeably to the rules of his Word in the state in which his providence has placed them; whether as masters or servants—husbands or wives—parents or children—bearing rule or yielding obedience, as in His sight to whom they must give a strict account. Diligence and fidelity in the management of our temporal concerns, though observable in the practice of many worldly men, may be exercised without a sinful conformity to the world.

Our profession does not require us to refuse a moderate use of the comforts and conveniences of life, suitable to the station which God has appointed us in the world. The spirit of self-righteousness and will worship works much in this way, and supposes there is something excellent in long fastings, in abstaining from pleasant food; in wearing meaner clothes than is customary with those in the same rank of life, and in many other austerities and singularities not commanded in the word of God. There are many persons, who, in the main are sincere, yet are much burdened with scruples respecting the use of lawful things. It is true, there is need of a constant watch, lest what is lawful in itself become hurtful to us by its abuse. Outward strictness, however, may be carried to great extent, without the true grace of God, and even without the knowledge of him. There is a strictness which arises rather from ignorance than knowledge, is wholly conversant about externals, and gratifies the spirit of self as much in one way, as it seems to retrench it in another. A man may almost starve his body to feed his pride; but to those who fear and serve the Lord "every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

Notwithstanding these limitations, the precept in the text is very extensive and important. As *believers*, we are "strangers and pilgrims upon the earth." Heaven is our country, and the Lord Jesus is our King. We are to be known and noticed as his subjects; and therefore it is his pleasure, that we do not speak the *language*, nor adopt the *customs* of the land in which we sojourn. We are not to conform to the world as we did in the days of our ignorance. Although we have received, "not the spirit which is of the world, but the Spirit which is of God," and have "tasted the goodness of the Lord;" yet the admonition of the Apostle is still needful; for we are renewed but in part, and are liable to be seduced to our hurt by the prevalence of evil examples and customs around us.

We must not conform to *the spirit of this world*. As members of society, we have a part to act in it in common with others. But if our business is the same, our principles and ends should be entirely different. Diligence in our respective callings is commendable, and our duty; but we should not pursue the things of time with the same views which stimulate to activity the men of this world. If they "rise early and late take rest," their endeavours spring from, and terminate in, beloved *self*. They toil to establish and increase their own importance: to add "house to house, and field to field," that, like the builders of Babel, they may get themselves a name, or provide means for the gratification of their unhallowed passions. If they succeed, "they sacrifice to their own net:" if they are crossed in their designs, they are filled with anxiety and impatience; they either murmur, "charge God foolishly," or despond.

On the contrary, a Christian is to pursue his lawful calling with an eye to the Providence of God, and with submission to his wisdom. Thus, as far as he acts in the exercise of faith, he cannot be disappointed. He casts his care upon his heavenly Father, who has promised to take care of him. What He gives, he receives with thankfulness, and is careful, as a faithful steward, to improve for the furtherance of the cause of God and the good of mankind. If he meet with losses and crosses he is not disconcerted, knowing that all his concerns are under a *divine direction*; that the Lord whom he serves does all things well; and that his best treasure is safe, out of the reach of the various changes to which all things are exposed in this mutable state of being.

The *maxims* of this world are extremely dangerous—therefore, we must not conform to them. In various instances the world calls evil good, and good evil. As Christians, we are to have recourse to the “law and to the testimony,” and to judge of men and things by that *unerring standard, the Word of God*—uninfluenced by the determinations of the *reputed wise, the great, or the majority*. We are to obey God rather than man, though upon *this account* we may expect to be ridiculed, despised, or reviled; to be made a gazing-stock to those who set his power and authority at defiance. We must bear, at all times, a faithful testimony to the “truth as it is in Jesus”—avow the cause of his despised people—walk in the practice of universal obedience—patiently enduring reproaches—and labouring to overcome evil with good. Thus shall we show we are not ashamed of Him nor our Christian profession—and He will soon declare to an assembled world that He is not ashamed of us. Then shall we rejoice forever in our past steadfastness, and give Him glory whose grace was sufficient for us.

As professors of religion, we must not conform to this world in what are called *innocent amusements and diversions*. To ascertain their innocency, we need but enquire seriously—do they tend to promote the glory of God, our own salvation, or the salvation of our neighbour? Are they such amusements as we would desire to be found employed in on a death-bed? Are those diversions innocent which divert us from the great end of our creation—to glorify God and enjoy him forever? Here I beg leave to mention some of the leading diversions of this world, and such as no *consistent* Christian can attend without loss. Theatrical exhibitions—the ball-room—the card-table—any sports involving cruelty to the brute creation—and mixed assemblies for the purpose of killing time and pursuing the fashionable dissipation of the thoughtless world. Can you ask the blessing of God on such pursuits, or expect his presence to accompany you. We are to mix with the world as far as our necessary and providential connections engage us: as far as we have a reasonable expectation of doing good, or getting good, and no further. “What fellowship hath light with darkness, or what concord hath Christ with Belial?” What call

can a child of God, a true believer in Jesus, have in those places or companies, where every thing tends to promote a spirit of dissipation; where the true fear of God has no place; where things are purposely disposed to inflame or indulge corrupt and sinful appetites and passions, and to banish all serious thoughts of *God, heaven, and ourselves*. The mention of serious things at such times, throws a damp upon the pleasure and enjoyment of the children of this world. If it is our duty "to redeem time," "to walk with God," "to do all things in the name of our Lord Jesus Christ," to follow the example he set us when on earth, and to "work out our salvation with fear and trembling;" it must be our duty to avoid a conformity with the world in those vain, empty, trifling and sensual diversions, and all those other means whereby the soul is diverted from God; which stand in as direct contradiction to a truly cheerful and spiritual frame of mind, as darkness is to light. Let us, therefore, fellow Christians, take care of *forbidden ground and forbidden fruit*.*

*The following may show the opinion of the Protestant Episcopal Church on the subject of fashionable amusements and diversions.

New-York May 27, 1817.—House of Bishops.

Resolved, that the following be entered on the journal of this House, and be sent to the House of clerical and lay Deputies, to be read therein.

The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.

✠ *The Sermon, from which the preceding extract is taken, is for sale at the printing office of Thomas T. Skillman—price 12 1-2 cents single, or one dollar per dozen.*

ADDRESS

By the Rev. Richard D. Hall, on the subject of Bible Societies.

It affords me peculiar satisfaction that I am permitted, in the course of my agency, to meet with our brethren of various religious denominations in the field of Bible Society labours.

It is a privilege, and no light one I deem it in common with many others, that we are permitted to live in an era of the world and of the Christian Church, in which the most laborious and comprehensive operations are begun and vigorously prosecuted for the general diffusion of Divine truth, and the amelioration of the unhappy state of mankind. At home and abroad, all who have felt "the influence Divine," have arisen as with one heart and one hand, saying simultaneously—"the time has come, and the house of the Lord shall be built." Heaven approves—angels rejoice—saints triumph—the wise and the good of every clime unite most fervently in the petition, "Thy kingdom come." Jesus, the king of Zion, the head of the church, is riding forth among the nations of the earth, conquering and to conquer, hastening the fulfilment of his people's desire, and the Father's promise.—Soon shall the *heathen* be his inheritance, and the uttermost parts of the earth his possession.

Even now we see upon the tops of the mountains the streaming light of Zion—the rays of the latter day glory even now are descending upon the vallies—"the little hills rejoice on every side before the Lord; and all flesh together shall see the salvation of God, for the mouth of the Lord hath spoken it."

From the beginning "it hath pleased God by the *foolishness of preaching* to save them that believe." In our day we have seen the Rod of his strength exercised in *one* of the most powerful means (yet how simple in appearance!) which Providence has ever put in requisition to accomplish his designs of mercy and grace to our guilty and benighted world. I mean the circulation of the Holy Scriptures through every habitable clime, and as far as practicable, in every human tongue, by the combined wisdom and zeal, and the systematic energy of all Christendom. This is truly "the Lord's doings," therefore, "it is marvellous in our eyes."

What a cheap, what a simple, and yet how successful and sublime an expedient is presented in the various operations and designs of the Bible Society system, to promote the glory of God and to advance the best—the eternal interests of men! Why, let me inquire, was it not thought of, ages ago? Why was it not agitated since the reformation from the darkness and superstition which brooded over the Christian world for centuries? Either christians have been asleep, or God has hastened it in his *own* time. Surely, fellow-labourers, there is something portentous in this matter. Are we not verging rapidly toward the "end of all things?" Are not the *Prophetic* years of Apocalyptic vision nearly told; and shall we not presently see the full glories of Messiah's kingdom, spreading over the face of all nations? Now is fulfilled the declaration, "Kings and Queens shall be nursing fathers and nursing mothers" to that kingdom, and every knee gently bending to acknowledge, Jesus is Lord to the glory of God the Father. Behold the angel of the Apocalypse is now flying in the midst of heaven,

having, by the instrumentality of the *Press* and *Bible Societies*, the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people. A loud voice is *now* heard, and the sound thereof is gone out into all lands, saying, "Fear God, and give glory to him: for the hour of his judgment is come; and worship Him, that made heaven and earth, and the sea, and the fountains of waters."

First in age, first in utility and in successful operation; foremost in this good work, is the Parent institution of Great Britain and her dependencies—the British and Foreign Bible Society. In May 1804—a year memorable indeed in the history of that nation, arose this star in the West, to bless the Christian, the Jewish, the Mohamedan, and the Pagan world, with its mild and effulgent rays. The primary cause which led to the formation of this society was the scarcity of the Welsh Bible in the Principality of Wales; and the name of the Rev. Joseph Hughes, a Baptist minister, will forever be recollected as the father and founder of it.

This Society has, since its formation, printed and issued nearly 5 millions of copies of the Scriptures, in 18 years—about one fifth of the whole number printed since the art of printing was discovered. It has also aided in the printing and circulating the Scriptures in 140 different languages and dialects; in 80 of which they never appeared before; and has expended above one million of pounds sterling. The present day now sees upwards of 1600 societies auxiliary to her, and 2000 more such societies through her example, in the four quarters of the Globe, with even and steady step, following her illustrious path, and distributing the sacred treasure in every clime to which man has gained access.

Russia stands next in rank of exertion in this cause. Her *national Society*, as that of Britain, arose in one of the darkest periods of her annals: was planned and completed in the city of Moscow, in 1812, by the Prime Minister Galitzin, aided by the agents of the British and Foreign Bible Society—before the muzzles of Napoleon's cannon, and almost within the walls of the burning Kremlin. In ten years she has accomplished much in furnishing her millions with a translation of the sacred volume into the modern Russ; and the Emperor has assisted her operations with donations amounting to 150,000 dollars. This society has upwards of 400 auxiliaries, with their associations.

When we cast our eyes over the vast continent of Europe, we see societies in every part.—In Prussia, Sweden, Denmark, Norway, Finland, the Netherlands, Switzerland, the States of Germany,—the scriptures are circulating among the catholics in various parts.—In France and Holland societies have arisen and are spreading the word of salvation. From *Africa*, North and South, the most pleasing intelligence is presented to us. In *Asia*, with its millions of benighted souls, who very lately, were ignorant of the sacred word, faithful exertions are making in translating and diffusing the word, and Heaven's favour and blessing accompany

them. The whole Bible is now published and circulated in five languages of India, and the New Testament in 21.—*Persia* will long remember and bless the memory of the late pious and zealous Martyn, who early fell a sacrifice in the work, and who has given her, by the suffrages of her best scholars in Shirah, a perfect version of the New Testament in their own tongue.

Millions, on the four continents, since these institutions for the translation and circulation of the Scripture have arisen to bless them, are now, in the language of the men of Macedonia, crying loud, with outstretched hands and fervent souls, "come over and help us"—come and assist us by the *living* teacher of righteousness; and go before us in the path to eternal life. And shall their cry be heard in vain? Numbers every where are ready to respond, No.

With still greater pleasure may we advert to exertions in this pious and benevolent work, in our own happy and highly favoured country. Possessing one of the fairest portions of the earth—having facilities of intercourse with every clime—abundant in means and resources—deeply indebted to heaven for many signal mercies; much is required at our hands, and we ought to take a prominent station and be active in this work. We have shown some zeal, but much more is necessary. Many yet stand aloof and look on with an indifferent eye. The origin of Bible Societies may be dated, in America, in the year 1806, in the state (at that time the Province) of Maine. The example was first set in that section of our country. Gradually increasing, they now number about 450, nearly all united under one head, the American Bible Society, formed and located in the city of New-York in 1816, as a thank-offering at the happy termination of the late war.—In connexion with her, they are proceeding to bless every house and to fill every hand with a Bible. The Parent Society prints all the Bibles and Testaments her auxiliaries circulate, with the exception of the Bible printed at Lexington, Kentucky, from her plates, and furnishes them at 5 per cent. below cost—to other Societies at cost. In consequence of this addition to the system, of a Parent Institution—union and efficiency have been greatly promoted—the price of the Scriptures reduced—and greater means placed in our power for furnishing the poor gratis.

When we see and hear that so many districts of our country are destitute of the Bible, it ought to enlist our feelings and our purses to remedy the evil by some judicious means. Bible Societies present those means.

The following may show our situation. In the bounds of a single county in the state of New-York, containing a population of only 22,000, it was some time since ascertained that 378 *families* were destitute of the Scriptures; and in an other district of the same state, comprising 2507 families, there were found 441 destitute families and 6813 destitute readers. In one of the counties of New-Jersey, several persons and families have been found, who

had never seen a Bible, and knew not what kind of a book it was, nor the origin of the human race. In many parts of Western Pennsylvania there is also a great destitution. In the state of Ohio the Agent found upon inquiry that in different counties, one fourth—one fifth—one sixth of the families were supposed to be destitute. In Green County there were discovered 422 families without a Bible—after the Society of the County had distributed in 5 years nearly 1000 copies. And it is thought, from very good data, that 20,000 families in the state are without the Bible. In the state of Ohio there are now 40 Bible Societies, and it is expected much good will result from their operations.—In Indiana there are not less than 7000 families destitute—and in a very small circle 51 were actually discovered without a Bible. West of the Allegany mountains, not less than 100,000 families are without this sacred volume—and upwards of one million of the inhabitants of our country live in tenements unilluminated and cheered by the rays of this heavenly light we design to give them to guide their feet into the way of peace.

And if there was no demand for Christian exertions at home—are the nations and people on our earth supplied with the Bible? Whose heart does not sicken at the situation of 6 hundred millions of Pagans?

He that hath, and will not give
This heavenly guide to all that live,
Himself shall lose the way.

But our zeal, so far, is confined to our own land, and for the poor and destitute of our own country we plead.

Were we only to glance at *all* the advantages resulting from our labours in this charity, our time would fail, and your patience would be exhausted. Suffer, me however, to remark, as *one pleasing feature* in this combination, a harmonious union of different religious societies, and that without any defection from their conscientious views of religious sentiment or mode of worship. At last a pleasing discovery has been made (I would it had not been so late in the day!) of a *point* at which, we as christians, may meet; and a *centre* around which, as disciples of Jesus, we may all revolve with the utmost harmony and perfect order. The time now appears to have arrived, when we see eye to eye in one of the most interesting and successful means of propagating the great essentials of our faith and hope—the magna-charta of our dearest privileges—by means of a free and general circulation of the Oracles of God, without note or comment!

It is true, objection upon objection has been advanced, even as mountains high, against this cause; but as it is God's work and not man's device, they have fallen, we trust, to rise no more. While we continue harmonious, united, in the path of truth and duty, we may rest assured, that all opposition shall flee before us in our

march, as the evening shadows retire at the approach of morning light. Every year sees new auxiliaries formed, and the Agency from the Parent Society has been crowned, thus far, with pleasing success. Thirty Societies have been formed since April last, and the Agent cannot forbear, in conclusion, testifying to the general good character of the West, and the interesting prospects of religion and morals in many places, and offers this public expression of thanks for the many favours he has received, and the attention shown him every where.—To God he commits this cause, with the firm persuasion that it shall flourish and grow more and more unto the perfect day!

AMERICAN COLONIZATION SOCIETY.

Address of the Board of Managers.

THE period has at length arrived, when we feel it our duty to call upon our friends for their united aid and exertions. We have now a reasonable prospect of accomplishing the great object for which the society was formed. The public have been made acquainted with the difficulties with which it has pleased Providence to try our faith, our constancy, and our zeal. They have been informed by the last report, that a territory had been purchased, under the direction of Lieut. Stockton and Dr. Ayres, on the 15th of December last. This territory is situated at Montserado, at the mouth of the Montserado river. Further accounts and fuller observation confirm all the representations formerly made of the health, fertility, commercial and agricultural importance of this place. It is situated in about 6 13 of North latitude, and about 250 miles Southeast of Sierra Leone. Our people who were at Fourah Bay, in the colony of Sierra Leone, have been removed to their new settlement. Dr. Ayres, and Mr. Wiltberger, left them on the fourth of June, when houses had been prepared for them. They amounted, at that time, to about eighty. A vessel was then on the way to join them, with thirty-five new settlers, and fifteen captured Africans, with a good supply of provisions and stores. As the rains will cease in October, and the season then commence for active operations, it is of importance that such reinforcements as will be necessary to place the settlement on a respectable footing, as to strength, society, and resources, should be forwarded without delay. It is for this purpose we now call upon the public for aid. To this period we have always looked, not without anxiety as to the result, but with a confident expectation that we might rely upon the liberality, benevolence, and Christian zeal of our fellow-citizens, to supply the necessary funds for laying the foundation of a settlement, which will make Africa rejoice, and which America shall not be ashamed to own as her work. Great as have been our difficulties, our discouragements, and our trials, we view in them all the hand of a kind Providence, who has sent them, as

we believe, for wise purposes, and has not failed to support us under them. We necessarily commenced our operations under much ignorance of the country and people of Africa. By the delay which has taken place, we have procured such information as, we hope, has enabled us to select our situation with great advantage, and to direct our future operations with greater skill and judgment, and to give to some of the people of Africa, a knowledge of our objects, and a confidence in our agents and country.

We are happy to learn that many of the most powerful and intelligent of the kings along the coast, have become convinced, that the slave trade must soon cease; and they have been led to look with no small anxiety, for the sources of their future supplies; and they now see in our new settlement that resource, the object of their solicitude. Their interest and their hopes are already enlisted in our favour; and the activity and enterprize of our cruisers, have brought them to dread the power, and to respect the name of our country. We are now seen and known through another medium than that of the slave traders, and we are now enabled to place the safety of our people and the success of our settlement, on two of the strongest passions of man—fear and interest.

At a grand palavar called by Dr Ayres in April last, at which there were seventeen kings, and upwards of thirty half kings or head men, there were but two opposed to the settlement of our people at Montserado, and all but one offered Dr. Ayres land, within their own jurisdiction. As to the disposition of the coloured people in the country to avail themselves of an opportunity to join the colony, we can confidently state that many hundreds are not only willing, but anxious to go, and that applications for this purpose are almost daily made to the Board. At the same time, it is proper to state that no person, of any description, ought to attempt to settle in the colony without the permission of the Board, and that they will not be received without such permission. We request the auxiliary societies to exert themselves in making collections; and we hope that where there are no auxiliary societies, individuals friendly to the cause will do something among their friends and neighbours. If this is done extensively, even small contributions, which will hardly be felt, will, from their number, enable us to send out a powerful reinforcement. We hope no friend of the cause will omit giving something. This is an important crisis in our affairs. We, therefore, hope none will be lukewarm or indifferent. In a short time, we expect the settlers will be able to support themselves, and to aid other emigrants. Now is the time to encourage them, and lay a foundation for future strength. Many thousands will be enabled, in a few years, to find their way to the settlement, when it is once firmly established, and employment and assistance can be readily furnished them on their

arrival. Let us, then, be up and doing. The cause is great, the object important, the occasion urgent.

Collections in money should be forwarded to Richard Smith, Esq. Cashier of the United States Branch Bank, Washington, Treasurer of the Society. By order of the Board.

E. B. CALDWELL, Secretary.

MASSACHUSETTS SOCIETY TO AID IN THE SUPPRESSION OF THE SLAVE TRADE.

A SOCIETY with this name has recently been formed in the city of Boston. The objects of the society are, (as expressed in the first article of its Constitution,) "either to assist the American Colonization Society, or to contribute towards suppressing the slave trade by other means, as the managers shall judge best." The Hon. DANIEL WEBSTER is *President* of the Society; the Rev. S. F. JARVIS, D. D. *Corresponding Secretary*; and SAMUEL H. WALLEY, Esq. *Treasurer*.

In compliance with a request of the Managers of this Society, a public meeting was held at the Marlboro' Hotel, in Boston, on the evening of the 15th ult. the Hon. DANIEL WEBSTER in the chair.—On this occasion several addresses were made, brief notices of some of which, we propose to give to our readers. We extract from the Boston Recorder.—*Missionary Herald*.

Mr. WEBSTER stated, that they were assembled to consider the views and designs of the Society to aid in the suppression of the Slave Trade, and to determine how far the objects of this Institution deserve encouragement. He perceived that several gentlemen, members of the Society, were present, who were expected to give to the meeting all the requisite information, and he would leave it to their further explanations.

Dr. HALE said, that the Society to aid in the suppression of the slave trade, was formed in consequence of an application from the American Colonization Society. It was known to most present, that a meeting was called on the evening of Commencement day, for the purpose of consulting about the expediency of affording aid to the Society; that a committee was then appointed to consider the subject, who, at a subsequent meeting, made their report. This committee recommended the formation of the Society to aid in the suppression of the slave trade. As he had the honour to act on this committee, he would state, concisely, the objects which they wished to promote, in giving rise to such an institution. One object was to afford a facility for aiding the Colonization Society, to those who might be disposed to do it. Another object was to aid in the suppression of the slave trade. So far as this object would be promoted by the American Colonization Society, so far would our own Society be disposed to aid its funds.

Mr. SUMNER submitted a few remarks on the inevitable conse-

quence of continuing slavery in our land—on the condition and prospects of the country.—Something must be done to prevent the threatened evils. The slave population in some of the states must become the majority, must possess the greatest physical power, if their increase is left without restraint. Look forward for a few years. How great are the dangers, how terrible must be the calamities, unless something is done to abolish the loathsome state of bondage. The slaves feel their degradation—a spirit of liberty is abroad in the earth—these people are becoming dissatisfied and disgusted. True, their efforts to accomplish their emancipation have been defeated; but they will repeat their attempts. Their condition is desperate; slavery or death must be chosen; an election not easily to be made. Now what can be done to prevent the ruin of the slave-holding states, but to reduce the number of the slaves, and to prevent their further introduction? What better can be adopted than that proposed by the Colonization Society? Is it not our duty to aid this institution? Its object is to promote the cause of humanity. Besides, the direct effect of the operations of this Society, is to suppress the slave trade. Would we abolish this traffic, the scene of our operations must be laid in Africa. We must look to those who sell, as well as those who buy. The African coast must be explored, and the dealers in human flesh must be hunted from their strong holds. A colony on the African coast might give important information to those nations who have evinced a disposition to suppress the slave trade.

Mr. GURLEY remarked, that one of the great designs of the Colonization Society was to exert an influence on public opinion. In the execution of their plans they hoped for the aid of the humane and benevolent, throughout the country. They were desirous of accomplishing that change in southern sentiment which should result in frequent emancipation. They will feel encouraged when they learn the proceedings of this evening. He considered the meeting as an auspicious omen of success in the African cause. It will excite the kindest feelings in the minds of the best people of the south, towards this part of the country. He was assured that men of the first respectability in one of the southern states had resolved on the adoption of plans to accomplish a gradual change in the condition of the Slave population. This change must, he believed, be effected by the influence of public opinion. Fix the eye of the nation on the great moral evils of the Slave Trade, and slavery, and you take the best method for accomplishing their extermination.

Mr. WILLIAM STURGIS expressed doubts as to the necessity of this Society, and the ultimate success of the American Colonization Society.

Mr. WEBSTER rose to say a few words. He was obliged to Mr. Sturgis for the statement of his doubts, and almost disposed to agree with him in those doubts; yet he would rather consider the

existence of obstacles a demand for effort, than a reason for despair. This is an age distinguished from preceding ones, by the fact, that moral sentiment governs the world. Public opinion in this country, and in the west of Europe, does every thing. In the maintenance of religion, literature, charity, &c. &c. public spirit precedes laws; and the origin of every good design is to be found in the formation of opinion. There is nothing so high in difficulty, that it may not be surmounted by united exertion; nothing so icy in avarice, that it will not melt before the ardor of persevering Christian benevolence. There are doubts and there are difficulties; but will you compare these doubts and difficulties with those which existed when WILBERFORCE, thirty years ago, brought forward his motion for the abolition of the Slave Trade, and could not even obtain for it a hearing in the most enlightened legislature of Europe. This trade has recently, in a Congress of every nation in Europe, been declared *piratical and felonious*. By concentrating the power of opinion on this subject something may be done. Nothing which is unchristian and inhuman, can long stand before the frown of public rebuke. He felt the delicacy of his situation. Although the people of the South feel and lament their condition, a condition which deprives them of almost all the enjoyments of life, there still exists among them a jealously lest they should be suspected of apprehension by others.—But why need we fear exciting feelings of hostility? We propose to follow their lead. They think there is a possible remedy—we would show a willingness to assist in its application. The dangers which threaten the public do indeed call aloud for a remedy. He felt no disposition, however, to discuss the subject of slavery. As to the suppression of the Slave Trade, he feared our hands were not quite so pure from the guilty stains of this traffic, as the gentlemen who preceded him imagined. He feared that a considerable number of persons were engaged in this trade; *he knew of some*. True, they are culprits, which the law cannot reach—because the evidence is abroad—the capital is abroad—exertion and expense are necessary to bring them to justice. Why no convictions? The public officer cannot incur unlimited expense; government does not afford the means. He did not wish to represent the Slave Trade as very extensively carried on from New England at the present time—there were some cases of guilt—there ought to be none. But the moral means which this Society might use were the most important.

UNITARIANISM.

Extract from Dr. Miller's Letters on Unitarianism.

BUT before we proceed further, it may not be improper to pause a moment and inquire, what is meant by *Unitarianism*? What

system of faith does this title designate? It is a specious title. It purports, at first view, and is, perhaps, really intended to convey an impression to the popular mind, that those who bear it, are the only believers in *one God*, while others believe in a *plurality of Gods*. Be on your guard, I pray you, against this illusion; for, whether intended or not, it deserves no other name. The Orthodox, it is well known, contend for the Unity of God as steadfastly and zealously as Unitarians, or other denominations, have ever done. But when we speak of Unitarians, we mean to point out those who reject the Bible doctrine of the TRINITY IN UNITY; who contend that there is in Jehovah *ONE PERSON*, as well as *ONE ESSENCE*; and who, with the doctrine of the Trinity, reject all the other PECULIAR AND FUNDAMENTAL doctrines of the Gospel. Those who bear this name, are, indeed, by no means agreed among themselves. Some entertain a higher opinion of the Redeemer's character than others, as well as different sentiments on some other fundamental doctrines of Christianity. It is obviously impossible therefore, in any one statement, to exhibit the opinions of *all* who profess to belong to this general denomination. But the great body of those who call themselves Unitarians in *Great Britain* and the *United States*, substantially agree, it is believed, in the following opinions.

They believe that the doctrine of the TRINITY is not found in Scripture; that it is one of the corruptions of Christianity, and among the earliest and most mischievous of those corruptions. This is so well known, that no proof or illustration of it is required.

They believe that *Christ was a MERE MAN*; that he was the Son of *Joseph and Mary*, born in the ordinary way; that he had no existence previously to his birth and appearance in *Judea*; that he was not only FALLIBLE, but LIABLE TO SIN, like other men; and that, of course, he ought by no means to be worshipped. Dr. Priestly expressly says, that the apostles had no other ideas of Christ than "that he was a MAN LIKE THEMSELVES." Again; he says, "It is the clear doctrine of scripture that Christ was simply a man." Mr. Belsham goes further, and suffers himself to speak in the following shocking terms: "The Unitarian doctrine is that *Jesus of Nazareth* was a man constituted in *all respects like other men*, subject to the same infirmities, the same IGNORANCE, PREJUDICES, AND FRAILTIES. Unitarians maintain, that *Jesus* and his apostles were supernaturally instructed; as far as was necessary for the execution of their commission; that is, for the revelation and proof of the doctrine of eternal life, and that the favour of God extended to the Gentiles equally with the Jews; and that *Jesus* and his Apostles, and others of the primitive believers, were occasionally inspired to foretell future events. But they believe that the supernatural inspiration was limited to these cases alone; and that when *Jesus* or his Apostles deliver opinions upon subjects unconnected with the object of their mission, such opinions, and their reasonings,

upon them, are to be received with the same ATTENTION and CAUTION, with those of other persons, in similar circumstances, of similar education, and with similar habits of thinking." Further, he says, "The moral character of Christ, through the whole course of his *public ministry*, as recorded by the Evangelists, is pure and unimpeachable in every particular. Whether this perfection of character in *public life*, combined with the general declaration of his freedom from sin, establish, or were intended to establish the fact, that *Jesus*, through the whole course of his *private life*, was completely exempt from all the errors and frailties of human nature, is a question of *no great intrinsic moment*, and concerning which we have no sufficient data to lead to a satisfactory conclusion." In another work, Mr. *Belsham*, in consistency with the foregoing statement, observes—"Jesus is, indeed, now alive; but as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for *religious addresses* to him, nor of *gratitude* for favours now received, nor yet of *confidence* in his future interposition in our behalf."

Unitarians with one voice, also, deny the divinity and personality of the Holy Spirit. Dr. *Priestly* declares, that by the Holy Spirit we are to understand nothing more than the power or influence of God, and by no means a distinct person. Mr. *Belsham*, with still more freedom, and less decorum, allows himself to say, "The distinct, personal existence of the Holy Spirit, is, I believe, abandoned by every person who has paid much attention to the phraseology of the scriptures."—And again, "The controversy (respecting the personality of the Holy Spirit,) is almost as much at rest as that concerning transubstantiation."

As Unitarians reject the Divinity of Christ, so they also reject the Doctrine of HIS ATONEMENT. Dr. *Priestly* says, this doctrine is "one of the radical, as well as the most generally prevailing corruptions of the Christian scheme." And again, he calls it, "a disgrace to Christianity, and a load upon it, which it must either throw off, or sink under." Further, he says, "Christ being only a man, his death could not in any proper sense of the word, atone for the sins of *other men*." Again, he asserts, that "in no part either of the Old or New Testament, do we ever find, asserted or explained, the principle on which the doctrine of atonement is founded: but that, on the contrary, it is a sentiment every where abounding; that repentance and A GOOD LIFE, ARE, OF THEMSELVES, SUFFICIENT TO RECOMMEND US TO THE FAVOUR OF GOD." Mr. *Belsham*, on this subject, declares—"The death of *Jesus* is sometimes called a *propitiation*, because it put an end to the Mosaic economy, and introduced a new and more liberal dispensation, under which the gentiles, who were before regarded as enemies, are admitted into a state of amity and reconciliation; that is, into a state of privilege similar to that of the Jews. It is also occasionally called

a sacrifice, being the ratification of that new covenant into which God is pleased to enter with his human offspring, by which a resurrection to immortal life and happiness is promised, without distinction, to all who are truly virtuous. Believers in Christ are also said to have *Redemption through his blood*, BECAUSE THEY ARE RELEASED, BY THE CHRISTIAN COVENANT, FROM THE YOKE OF THE CEREMONIAL LAW, AND FROM THE BONDAGE OF IDOLATRY."

They further deny *Original sin*. They say that all men come into the world perfectly innocent and pure; as entirely free from the least taint of moral pollution as Adam was, when he first came from the hands of the Creator; that he is by nature NO MORE INCLINED TO VICE THAN TO VIRTUE; that he derives from his ancestors a frail and mortal nature; is made with appetites which fit him for the condition in which God has placed him; but that in order to their answering all the purposes intended, they are so strong as to be very liable to abuse by excess: that he has passions implanted in him, which are of great importance in the conduct of life; but which are equally capable of impelling him into a right or a wrong course: that he has natural affections, all of them are originally good, but liable by a wrong direction, to be the occasion of error and sin: that he has reason and conscience to direct the conduct of life, which may yet be neglected, perverted and misguided: that with all these together, he is equally capable of right or wrong, and as free to the one as to the other.

Unitarians reject the doctrine of justification by the merits of Christ. To quote authorities in support of this charge is needless. All their leading writers declare, without ceremony, that the sufferings, the blood, and the righteousness of Jesus Christ, are nothing more, as to the point of our personal acceptance with God, than those of any other man. They assert that the PRACTICE OF VIRTUE IS THE ONLY GROUND OF HOPE; and that any other plan of justification is unscriptural and absurd.

They believe that *all the human race will finally be saved*. This was Dr. Priestly's opinion. Mr. Belsham also expresses himself on the subject in the following terms. "We may certainly conclude that NONE OF THE CREATURES OF GOD, IN ANY CIRCUMSTANCES, WILL BE ETERNALLY MISERABLE. The wicked will indeed be raised to suffering; but since eternal misery, for temporary crime, is inconsistent with every principle of justice, we are naturally led to conclude, that the sufferings of the wicked will be remedial, and that they will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness." The truth is, that although the Unitarian PURGATORY differs in several respects from that of the Papists, it is nevertheless, AS REAL A PURGATORY; having the same substantial characters, and being equally opposed to the whole current of scripture.

Finally; the Unitarians reject the inspiration of the Scriptures. "The scriptures," says Dr. Priestly, were written WITHOUT "ANY

PARTICULAR INSPIRATION, by men who wrote according to the best of their knowledge, and who, from their circumstances, could not be mistaken with respect to the *greater facts* of which they were proper witnesses; but (like other men subject to PREJUDICE) might be liable to adopt a HASTY AND ILL-GROUNDED opinion concerning things which did not fall within the compass of their own knowledge." Mr. *Belsham* very explicitly tells us, that "The scriptures contain a very faithful and credible account of the *Christian doctrine*, which is the *true word of God*; but they are not *themselves* the word of God; nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they are written under a PLENARY INSPIRATION, to which they make NO PRETENSIONS."

To this list of Unitarian opinions, I might add, if it were necessary, a number of other articles; such as the *materiality of the soul*;—the consequent denial of a *separate state*, of activity or even consciousness, between death and the resurrection;—the denial of the existence of either *Devils* or *good Angels*; and the rejection of all sanctity in the *Sabbath*. But my limits forbid me to multiply particulars; and I would by no means allow myself to do any thing that might look like unduly darkening the horrid picture.

From this summary view, it is evident that Unitarianism, according to the statement of one of its most zealous friends in the *United States*, consists "rather in NOT BELIEVING;" and that the principal difficulty which it has to encounter is to "make men zealous in REFUSING TO BELIEVE." It is plain, also, that the Unitarians reject EVERY ONE of what we deem the PECULIAR and ESSENTIAL doctrines of the Gospel. According to this scheme, there is no other than a mere human, fallible, and peccable Saviour; no real *redemption by the blood of Christ*; no justification by his merits; no Holy Spirit to sanctify our depraved nature; no prevailing Intercessor; nothing that can with propriety be called GRACE: all—all is figurative, cold, inadequate, and unsatisfying.

In short, Christianity, if Unitarianism be the truth, is nothing more than a republication of the religion of nature, with very small additional light. A future state, a pure morality, and the efficacy of repentance, form the sum total of its discoveries; and men are left, after all, to accomplish their own salvation.

I repeat, that you are by no means to understand me as asserting; that *all* Unitarians adopt every one of these opinions. But I have no doubt that they are all adopted by the generality of that denomination. Be not deceived, then, when the charge is denied, ever so strongly, by *individuals*, who wish to avoid the odium of sentiments which are found shocking to popular feeling. The question is, not whether *some* who call themselves, and who deserve to be called, Unitarians, believe every article in the list which I have given; but whether the leaders of their sect, at present, in *Europe* and *America*; do not, substantially, so believe; and wheth-

er the spirit of their system does not go the whole length of my statement.

Such, then, is Unitarianism. How far it differs from *Deism*, I leave you to judge. Mr. *Belsham*, who is now at the head of the Unitarians in *England*, gives it as his opinion, that Unitarianism differs with respect to no important doctrine from the system of the deistical *Theophilanthropists* of *France*. Speaking of those Deists, he explicitly says, "Their professed principles comprehend the ESSENCE of the Christian religion." And, truly, I can recollect no feature of the Christian religion admitted by Unitarians, which is not substantially admitted by serious Deists, except the divine mission of Jesus Christ, and the resurrection of the body; and both these are maintained by *Mohammedans*. It follows then, that they reject ALL the PECULIAR doctrines of Christianity.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the Synod of New-York and New-Jersey, October, 1822.

In reviewing the reports of the state of Religion in the Churches within their bounds, during the past year, the Synod of New-York and New-Jersey feel mingled emotions of sorrow and joy. They cannot but grieve to hear of the progress of vice in many of the congregations under their care. They can scarcely refrain from tears when they hear of the prevalence of intemperance, gambling, profaness, and Sabbath-breaking, among those for whose spiritual welfare they feel a deep concern. These vices are more to be dreaded than the desolating plague. They are sure symptoms of malignant disease in the soul—the prognostics of eternal death. Nor can they view with indifference the lukewarmness that pervades so great a portion of the Churches under their care. This is an evil highly offensive to the great Head of the Church; one which he has reprobated in the strongest terms; and the pernicious effects of which, no mortal can duly estimate. This fatal evil gives birth to others. When the love of many waxes cold, iniquity will abound; and when the soldiers of Christ sleep at their posts, the enemy will break into the camp.

But while the Synod view with unfeigned regret the alarming spread of lukewarmness and vice, they have occasion to praise God that he has not forsaken his people, nor given up his heritage to reproach. Many of the Churches under their care, where there are no special revivals, appear to be walking in the fear of the Lord and in the comfort of the Holy Ghost, and are gradually enlarged. An exemplary attention has been paid to the religious instruction of youth; Sabbath schools are established in almost every congregation, and are generally in a flourishing state; benevolent societies are still in operation, and have increased in number

and efficiency; meetings for social prayer have been greatly multiplied, and the Lord truly appears in many places to be pouring out on his people a spirit of grace and supplication.

The Synod are gratified to learn that discipline has in several instances been exercised with becoming tenderness and decision, and will, they doubt not, be followed by the happiest effects. They observe also with great pleasure that there is among the members of their body a growing concern for the spiritual welfare of their respective congregations, in many instances in which the Lord has not yet made bare his arm. And in addition to these heart-cheering proofs that their Redeemer *liveth*, the Synod rejoice to record special manifestations of his power and grace. The congregations of Smithfield and South-Salem, in the bounds of the North River Presbytery, have lately enjoyed times of refreshing from the presence of the Lord; and in the latter seventy-two precious souls have been at one communion added to the Church, and several others have been hopefully converted.

In several Churches under the care of the Presbytery of New-York, there are very promising symptoms; especially in the city of New-York, the aspect of the Churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the Church. Spring-street Church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick Church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street Church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of Heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from Heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the Churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The Church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the Church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have

already been added to the Church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his Church. Since the middle of May last, God having remembered his holy covenant, and having given ear to the prayers of his people, has mercifully visited the Church of Bound-Brook. His power has been displayed in convincing and converting multitudes, of all ages and classes: one hundred have been added to the Church, and at least one hundred more are deeply anxious, and the revival still progresses; Christians now awake, are expecting still greater wonders of grace.

In the extensive region under the care of the Presbytery of Newton, there is much to encourage and gladden the hearts of God's people. At Lamington, since the latter end of June, forty have been added to the Church, and about twenty more are supposed to be still anxious. At German Valley, since the middle of June, about sixty have been awakened, thirty of whom entertain a hope of having passed from death to life, and there is yet no apparent suspension of Divine influence. In the congregation of Mansfield, it is conjectured that one hundred, since the first of August, have discovered their awful state while without God and hope in the world: some of whom, it is believed, have been brought to enjoy the liberty of the sons of God. Baskingridge has again come up in remembrance before God: it is thought that the number of the awakened in that congregation since June, amounts to two hundred, and about seventy are supposed to be hopefully converted.

In the Presbytery of Susquehannah, which has lately been received under the care of this Synod, while there is in many places a famine of the word of God, in others there are manifest proofs that God has not forgotten to be gracious. At North Moreland, Gibson, and Silver Lake, the power of God has been displayed in quickening his people, and rescuing sinners as brands from the burning. At Wilkesbarre and Kingston there has been a special work of grace, and fifty have declared themselves to be on the Lord's side.

In reviewing what God has done within the bounds of this Synod during the last year, ministers of the Gospel may find powerful motives to make full proof of their ministry—the people of God

may find strong encouragement to engage in persevering and importunate prayer to Him who hath done great things for them. And all ought to join in the devout aspiration, "Blessed be the Lord God of Israel, who only doeth wonderous things. And blessed be his holy name for ever: and let the whole earth be filled with his glory. *Amen and Amen.*"

REVIVALS OF RELIGION.

THE progress of religion in Christian countries, is as really important, as its progress in heathen lands. Were we to take a prospective view of the probable extension and success of future missionary exertions among Pagans and Mussulmauns; we must, in order to form a judgment on good grounds, bring before our minds the probable increase of vital piety in nations nominally Christian. If the churches at home languish, efforts abroad must decline. If the churches at home flourish, there will be, as a thing of course, an increase of efforts abroad.

On the other hand, we may say, also, that missionary attempts and success abroad, must ever have an important bearing on the state of religion at home. The question as to the continuance and increase of exertions for the salvation of the heathen, is most intimately connected with that, which respects the internal prosperity of our own churches; and no satisfactory conclusions can be formed in regard to the religious character of our country, one hundred years hence; unless we take into consideration the probable state of the missionary cause at that time.

What we mean to say, is briefly this,—that the foreign and domestic interests of the church are closely connected; mutually dependant. If either flourishes, both must flourish; if either declines, both must decline. Foreign and domestic missions are nominally distinct: but, in reality, they are only different departments of the same administration. Both are prosecuted in obedience to the same command; both belong to the same cause; both tend to the same great result.

Observation fully confirms the truth of the foregoing speculations. In all ages, the church has prospered most, when she has been most forward to enlarge her boundaries. There is no disputing this fact, in respect to past and present times; and there is no reason to expect that this connexion will ever be destroyed.

How animating, then, is a consideration of the revivals of religion, which have, within a few years past, blessed many portions of our country! How pleasing the reflection, that while the gracious operations of the divine Spirit have been enlarging and beautifying hundreds of churches; it has been not merely for their sakes; but also with merciful designs toward immortal beings sitting beneath the deep glooms of heathenism.

At present, however, so far as the northern states are concerned,

we rejoice rather on account of revivals of religion which are past, than on account of those which now exist. Though in many places, where there have been revivals within two years, more than common serious prevails, we are aware of but few instances, where revivals have recently commenced.—*Missionary Herald.*

AFFECTING ANECDOTE.

At the universary meeting of the Southampton Auxiliary Bible Society, the Rev. Leigh Richmond (author of the *Dairyman's Daughter*.) related to the meeting an anecdote of the most touching interest, which riveted the attention and affected the hearts of the whole assembly in no common degree; and to which, though we will briefly state the facts, we can not pretend to do any justice. By a sudden burst of water in one of the New Castle collieries 35 men and 41 lads were driven into a distant part of the pit, from which there was no possibility of return until the water should have been drawn off. While this was being effected, though all possible means were used, the whole number died from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youth were discovered in a cavern, separate from the rest. Among these was one of peculiar moral and religious habits, whose daily reading of the sacred scriptures to his widowed mother, when he came up from his labour, had formed the solace of her lonely condition. After his funeral, a sympathizing friend of the neglected poor, went to visit her; and while the mother showed him, as a relic of her son, his bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered a record of the filial affection and steadfast piety of the youth, than which the annals of martyrdom scarcely furnish a higher or a more affecting instance. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box, his last message to his mother, in these words: "Fret not, my dear mother, for we were singing and praising God when we had time.—Mother, follow God more than ever I did,—Joseph, be a good lad to God and mother." Mr. R. produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a mother's heart.

ARGUMENTUM AD HOMINEM.

THE following paragraph, from the *Christian Repository*, published at Wilmington, (Del.) is peculiarly apposite:—

We understand that about one hundred thousand dollars is at stake for the race running this week at Washington!!! If this statement be correct, nearly 150 thousand will be expended on those

days devoted to dissipation, vice and folly. Will the Reformer, so much alarmed at the expense of missionary establishments, take any notice of this worse than waste of money and time?—Will the editors of the *National Intelligencer*, be as much alarmed at this, as they are at the few dollars collected for the Bible Society?—Millions are annually expended for pleasure, millions for intemperance, and tens of millions to gratify vain curiosity and aspiring ambition; but when exertions are made to spread the gospel and promote the cause of truth, the community are at once alarmed at the vastness of the expense and the impropriety of the undertaking. Let the enemies of the gospel look at this, and be astonished! Let the opposers of missions reflect upon it, and be ashamed.

THE TIME OF THE MILLENNIUM.

ON this subject I profess to know so little, and feel myself so little entitled to speak with confidence, that I shall, of course, forbear to pronounce positively. That it *will* arrive, and before a long lapse of time, I have no more doubt, than I have that the judgment of the great day will arrive. But perhaps we may say of the former, as we certainly must of the latter, “of that day, and that hour, knoweth no man.” Possibly some of your children’s children may see it, if not in its meridian glory, yet in its early dawn. But he that believeth shall not make haste. Let us patiently wait the Lord’s time.

Of one thing we may be certain, that it will be brought on as fast, and as soon, as infinite wisdom sees best; and faster or sooner, no enlightened believer, would allow himself for a moment to desire. The vision is for an appointed time; but, at the end, it will speak and not lie. Though it tarry, wait for it—for it will surely come, it will not tarry. (Habak. ii. 3.)

But I ought in candor to say, that before the millennium can arrive, there are, I fear, yet to be exhibited in our world, and especially on the old Latin earth, scenes from which, if we could fully anticipate them, the stoutest heart would turn away appalled and shuddering. Yes; scenes, of which to hear, in the most distant manner, will make the ears of the men of that generation, tingle! The great day of the battle of God Almighty is yet to come; a battle which must rage with peculiar violence, on the site of that empire of persecution and blood, over which satan, for so many ages, reigned. God grant that our beloved country, which has so little of the blood of the saints in its skirts, may be in a great measure exempted from the horrors of that awful scene! But, however this may be, let no man’s heart fail him on that account; nay, let no effort be paralyzed by the anticipation of the dreadful conflict. For the elect’s sake it shall be shortened. And I had almost said, Let christians of the present day be united and diligent

in doing their duty, in spreading the gospel, and in besieging the throne of grace, *and the conflict shall be made shorter still!* And even amidst the utmost fury of its rage, let it never be forgotten, that it is the indispensable harbinger of blessings unparalleled and glorious! Again, then, I say, let no man's heart fail him at the prospect: the Lord of hosts is with us; the God of Jacob is our refuge: Selah.

DR. MILLER.

From Dr. Mather's "Essays to do Good."

OPPORTUNITIES TO DO GOOD.

OUR opportunities to do good are our talents. An awful account must be rendered to the great God concerning the use of the talents with which he has intrusted us in these precious opportunities. Frequently we do not use our opportunities, because we do not consider them: they lie by unnoticed and unimproved. We read of a thing, which we deride as often as we behold it: "There is that maketh himself poor, and yet hath great riches." This is too frequently exemplified in our opportunities to do good, which are some of our most valuable riches. Many a man seems to reckon himself destitute of these talents, as if there were nothing for him to do; he pretends that he is not in a condition to do any good. Alas! poor man, what can *he* do? My friend, think again; think frequently: inquire what your opportunities are: you will certainly find them to be more than you were aware of. "Plain men dwelling in tents," persons of a very ordinary rank in life, may, by their eminent piety, prove persons of extraordinary usefulness. A poor John Urich may make a Grotius the better for him. I have read of a pious weaver, of whom some eminent persons would say, "Christ walked, as it were, alive on the earth in that man." A mean mechanic—Who can tell what an engine of good he may become, if humbly and wisely applied to it?

This, then, is the next PROPOSAL. Without abridging yourselves of your occasional thoughts on the question, "What good may I do to day?" fix a time, now and then, for more deliberate thoughts upon it. Cannot you find time (say, once a-week, and how suitably on the Lord's day) to take this question into consideration:

What is there that I may do for the service of the glorious Lord, and for the welfare of those for whom I ought to be concerned?

Having implored the direction of God, "the Father of lights," consider the matter, in the various aspects of it. Consider it, till you have resolved on something. Write down your resolutions. Examine what precept and what promise you can find in the word of God to countenance your resolutions. Review these memorials at proper seasons, and see how far you have proceeded in the execution of them. The advantages of these preserved and revised memorials, no rhetoric will be sufficient to commend, no arithmetic to

calculate. There are some animals of which we say, "They know not their own strength:" Christians, why should you be like them.

Let us now descend to PARTICULARS; but let it not be supposed that I pretend to an enumeration of all the *good devices* that may be conceived. Not a thousandth part of them can now be enumerated. The essay I am making is only to dig open the several springs of usefulness, which, having once begun to flow, will spread into streams, that no human foresight can comprehend. "Spring up, O well!" will every true Israelite sing, upon every proposal here exhibited; and "the nobles of Israel" can do nothing more agreeable to their own character, than to fall to work upon it. Perhaps every proposal that may be made will be like a stone falling into a pool—one circle and service will produce another, till they extend—who can tell how far? Those who devote themselves to good devices, and who duly observe their opportunities to do good, usually find a wonderful increase of their opportunities. The gracious providence of God affords this recompense to his diligent servants, that he will multiply their opportunities of being serviceable: and when ingenious men have used themselves to a little contrivance, in pursuing the best intentions, their ingenuity will sensibly improve, and there will be more expansion in their diffusive applications. Among all the dispensations of a special providence in the government of the world, none is less interrupted than the accomplishment of that word, "Unto him that hath shall be given." I will say this, "O useful man! take for thy motto, *Habenti dabitur*"—"To him that hath shall be given;" and, in a lively use of thy opportunities to do good, see how remarkably it will be accomplished; see what accomplishment of that word will at last surprise thee, "Though thy beginning be small, yet thy latter end shall greatly increase."

✂ THOMAS T. SKILLMAN has issued proposals for publishing, by subscription, the book from which the above is taken. An extract from the same work may be found in the last No. of the Register, page 404, and another in No. 5, page 275. From those extracts an idea may be formed of the merits of the work. Persons disposed to encourage the publication of it, are requested to become subscribers. It will contain 250 pages, bound and lettered.—Price \$1 per copy, in Kentucky currency.

A PORTRAIT OF MAN,

Drawn by an inspired hand.—Romans iii. 9—19.

WHAT then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together be-

come unprofitable; there is none that doeth doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

LOTTERIES.—DUELS.

The following extracts from a charge lately delivered to the Grand Jury of West-Chester, New-York, by the Hon. WILLIAM JAY, first Judge of that County, will be read with interest.

It is made my duty by statute, to call your attention particularly to offences against the act prohibiting private lotteries, and the act for the suppression of duelling. Gambling of every kind, has an unfavourable influence on the moral character. It excites a spirit of avarice too eager to be satisfied with the slow avails of patient industry; and offers temptations to fraud, too numerous and too powerful to be often successfully resisted. Lotteries are a species of gambling the more dangerous from the facilities they afford to almost every individual in the community of hazarding small sums in the expectation of receiving enormous returns. The evils resulting from private lotteries, are undoubtedly to be apprehended in nearly an equal degree, from those established by law; and we have reason to rejoice, that the power of granting lotteries is by the late amended constitution, taken from the legislature.

Gentlemen, when we seriously reflect on the declaration made by the Almighty, at that awful moment when the retiring waters of the deluge proclaimed him an holy and avenging God, "at the hand of every man's brother will I require the life of man;" and when we call to mind the assurance of the Gospel, that the murderer shall not inherit eternal life, we cannot but shudder at the temerity of the duellist, and at the fate which awaits him. I will not now comment on the absurdity of seeking reparation for trifling or imaginary evils, at hazard of even life itself. The folly of the duellist is lost in the contemplation of his enormous guilt. But suffer me to remark, that to denominate an act honourable, which originates in the most malignant passions; which equally outrages the precepts of our religion and the laws of our country, and which is generally perpetrated by men of dissolute character; is an abuse of language that can be tolerated only by those whose moral sense is as depraved as that of the duellist himself. The more we reflect on the nature and tendency of this

crime, and on the necessary and indeed avowed disregard of moral obligation on the part of those by whom it is committed, the more persuaded shall we be of the prudence of the law in excluding from all offices of honour, trust, or profit, and from all participation in the election of public officers, every man who, by being in any way accessory to a duel, evinces a want of that moral principle without which he cannot safely be intrusted with the rights of citizenship.

YOUNG MENS' BIBLE SOCIETY OF PITTSBURGH.

The young men's auxiliary bible society of Pittsburgh, held their fifth annual meeting on the 17th Nov. The following is an extract from their report.

Many interesting circumstances have, in the course of our past year's labours, come to our knowledge; and we will detail a few as a sample of the whole. A poor man, with a large family, and who lives but a short distance from town, came to his door upon crutches, and begged a Bible from one of your managers, relating as the cause of his extreme poverty, that his house and all his books and property had recently been consumed by fire; and that, from his long sickness and large family, he had been unable since to purchase a Bible, which he declared he felt anxious again to possess. A Bible was given him; since which his children have constantly attended the sabbath school in the neighbourhood. A poor woman, a few days ago, solicited a bible for her son, an orphan boy, sixteen years of age, whose thirst for knowledge was such, that he bound himself one year to a person, who engaged to send him the second year to school. A bible was given to a poor woman, 40 years of age; and she has since gone to a sabbath school, and learned to read it with tolerable facility, although when she commenced, a few months ago, she could not spell in three letters. Two of your Managers, in a late journey into the country, went into the house of a poor black family, which consisted of an old woman of 60, her son, his wife, and six small children. They were at breakfast, surrounding a crazy table, which was covered only with a little Indian bread, a few apples, and something like tea.—This was all the nourishment their scanty means afforded: yet thankfulness and gratitude, peace and contentment, evidently abode in this roofless mansion, because it was illuminated by the Spirit of God. Religion was here. This was indeed a Bethel; and that God, who was unknown to the Athenians, was here worshipped in spirit and in truth. An old, half-worn testament, with a few religious tracts, constituted the library of this poor but happy family. The poor man lamented that his testament was so torn and dim as to deprive him almost of the felicity

of reading 'the heavenly tidings,' in which his soul seemed to delight.

One of the elegantly printed testaments of the American bible society was immediately given him; and he expressed his joy and gratitude, by asking in the most humble manner, if it would be agreeable to hear him read a chapter. He read audibly and distinctly the 7th chapter of Matthew, and his answers and explanations gave indubitable evidence that "*he was taught of God.*" His faith was so great, and his evidence so bright and shining, that Mr. — W —, on leaving the house, exclaimed, in the words of our Saviour, "I have not found so great faith, no, not in Israel."—These are a few of the facts which God has been pleased to develope to us for our encouragement in his glorious cause. Let no enemy of the cross of Christ deny these glorious triumphs of redeeming love. A minute record book is kept by the society, in which the time and place and name of each case is noted, which will furnish to the incredulous inquirer convincing evidence that these statements of facts have not been exaggerated.

BENEFICIAL EFFECT OF SABBATH SCHOOLS.

Extract of a letter from one brother to another, both residing in the Western District of the state of New-York, in answer to a request that he would communicate the occasion of his first serious impressions.—Published in the Utica Christian Repository.

THE first serious impressions on my mind, were occasioned by a reproof from my little son, about seven years of age, for profanity. I sent him to the Sabbath school, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation, I told him that such as were guilty of wickedness would go to hell; among other vices that subjected persons to punishment, I mentioned profanity. About one hour afterwards I observed that something seemed to dwell on his mind. He said, father, did you not say that folks who swore must go to hell? Yes, was my answer. He replied; father, I have heard you swear. This troubled me much, and I resolved that he never should hear me swear again. I however had no idea of renouncing the practice except in his presence, and so closely did I guard my tongue that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock.—Early in the evening, I asked John if it was not time for him to go to bed. He did not go. At length I told him to come to me and be undressed. He came, and soon began to weep. I asked him the reason, and bade him tell me. Father,

he replied, you said that folks who swore must go to hell, and I do not want you to go there. Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time I was obliged to retire, and give vent to my feelings,) that I tried to drive every thing like conviction far from me; and when the Spirit of God was striving with me, I actually called in the aid of spirituous liquor to calm my troubled mind. But I have now some reason to hope that God, according to the riches of his grace, has had mercy on my soul. My constant payer is that I may be faithful unto death.

From the Christian Herald.

AMERICAN JEWS' SOCIETY.

OF all the families which have peopled the globe, no one has acquired so much celebrity, through a duration so extended, and in situations so varied, as the family of the Patriarch Abraham. At the age of seventy-five, this illustrious man, with a divine vocation, and the promise of a seed numerous and distinguished beyond all example, voluntarily retired from his country, his kindred, and his father's house. "*He went not knowing whither he went,*" and, contrary to the usual course of nature, "*there sprang even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*" This innumerable offspring has produced a succession of patriarchs and prophets, of judges and of kings, of priests and of apostles, whose reputation has filled the whole earth during a series of three thousand and eight hundred years. Their history exhibits a nation of a most singular character, and in every possible variety of condition, from the extreme of feebleness to the plenitude of power—from splendour and affluence the most unbounded, down to the lowest state of indigence, misery, and oppression. The present character and state of this people, present a remarkable singularity in the history of mankind. Driven from a country once their own, they have succeeded in gaining a residence in every country of the world. Though dispersed, they still subsist; and though scattered abroad in every country of the world, they maintain, notwithstanding, a bond of union which seems indissoluble. Prohibited in every country but the United States from holding real estate, they have, in every age and nation since their dispersion, had the skill and address to amass personal property to a vast amount; and in conducting the commerce of the world, their agencies have been singularly extensive and efficient. Whence all this? Why have they not, like other conquered nations, insensibly melted away? Why have they not been gradually incorporated with their conquerors, till at length they lost their name and other characteristic distinctions? Whence is it that they have survived the desolation

of their country, the destruction of their capital, and the exterminating sword of Roman armies? Whence is it, that during the lapse of eighteen centuries, while subjected to the hatred, the execration, and the persecution of all nations, they still exist, and live in the presence of their enemies? Is it not of God? And do not these facts furnish indubitable evidence of the truth and divine authority of the Scriptures in which the state and circumstances of this people, as these have been for many ages, and as they are witnessed even at the present day, are prophetically and minutely described.

If the seed of Abraham according to the flesh, has been thus wonderfully preserved and distinguished; if they are still kept separate from the rest of mankind, and wherever dispersed present distinctive features of body, of habit, and of mind—may we not from the fact of their miraculous preservation, most certainly conclude, that the God of their fathers still remembers his covenant of mercy, and still cherishes thoughts of mercy towards them? And may we not, from the fact of their being preserved a distinct people, as certainly conclude, that their restoration to the privileges and hopes of the saved by Jesus Christ, is designed to illustrate in a peculiar manner the wisdom, and power, and goodness of God.

The natural seed of Abraham shall not always be a dispersed, and despised, and oppressed people. *"They are beloved, of the Lord, for the Fathers' sakes."* He hath spoken good concerning Israel. They shall be again restored to the land from which they have been driven, and there find a resting place. *"The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, sorrow and sighing shall flee away."* Such is the declaration of God by his Prophet; and the certainty of its accomplishment, in the minute fulfilment of numerous predictions respecting their dispersion, oppression, and preservation, as a distinct people, we gain the most undoubted assurance. *"There shall come out of Sion the deliverer; and shall turn away ungodliness from Jacob."*

When the Lord in the plenitude of his mercy thus remembers Israel, how great will be the joy among the angels in heaven, and among the saints of Jesus both in heaven and on earth? And when collected from among the nations, and re-established in their own land, and captivated to the obedience of faith, what a fulness of blessings will, through their instrumentalities and labours, as missionaries of the Cross, come upon the Gentile world: for, *"if the fall of them be the riches of the world; and the diminishing of them, the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world; what shall the receiving of them be but life from the dead?"* In the conversion of the world, there is much reason to conclude, from the view which is given in the word of God, that his ancient covenant people, when brought to the acknowledgement of the truth as it is in Jesus, will be the most zealous and successful labourers. And in reviewing

the history of the Church, it will be found, that the time when the Gospel was most extensively and rapidly spread; when men and nations were in the greatest number converted from idolatry to the faith of Jesus and obedience to his Gospel, was the time when the ambassadors of Christ, and the missionaries of his Cross, were Israelites according to the flesh.

As it respects then the salvation of the Jews, and of the Gentile nations who are in darkness, and in the region of the shadow of death, without God, and without Christ, and without hope in the world, no Christian should feel indifferent. And it is not to be doubted, that in every age the hearts of many Christians have been deeply affected on their account, and that their desire and prayer for Israel has been, that they might be saved. But in order to their conversion to Christianity, and submission to Jesus Christ as their Saviour and Lord, the united, and vigorous, and persevering efforts of Christians, according to the economy of grace which God hath constituted, seem indispensable; and these, it is a melancholy reflection, have been wanting; and this people, to whom originally pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, have been suffered, during many ages and generations, to remain shrouded in ignorance and unbelief, in the rejection of Christ and his Gospel. But the morning of a brighter day for long neglected Israel begins to dawn. Though but little, comparatively to what should be, and to what would have been, had the Christian world regarded Israel's restoration, and the glorious results connected with their restoration as it ought, has been attempted, and as little comparatively done, it is gratifying to reflect that the attention of many Christians, both in Europe and America, is turned to this highly interesting subject; that their feelings are excited in behalf of the lost sheep of the house of Israel; and that means and efforts are multiplying for their ingathering into the fold of the great and good shepherd, Jesus Christ. It is also gratifying to state, what will be more fully detailed in some future numbers, that these means and efforts have not been wholly in vain; that in proportion to these, has been the success; and that, judging from the signs of the times, the period is not far distant, when "out of Sion there shall come the deliverer, and shall turn away ungodliness from Jacob."

In the year 1796, a number of gentlemen in London turned their attention to the state of the Jews, and an attempt was then made to do something to promote their conversion. This attempt however failed, nor was any other made until the close of 1801.

At this time the Rev. Joseph Samuel Christian Fredrick Frey, arrived in London, on his way to Africa, as a Missionary and assistant to Dr. Vander Kemp. Instead of prosecuting his original design, however, he tarried in England, in consequence of an invitation by the London Missionary Society, to remain and preach to

the Jews. To his Jewish brethren, his labours were not wholly in vain. Of these not a few, it is hoped, believed in the Lord Jesus Christ to the saving of their souls. In the year 1808, Mr. Frey, in consequence of some new arrangements having been made by that Society, relating especially to the establishment of a school for Jewish children, tendered his resignation; and united with a few pious individuals in forming a Society called "The London Society for promoting Christianity among the Jews." Though the beginning of this Society, for smallness and insignificance, may not unaptly be compared to the mustard seed, it has already become a large and flourishing tree, and is sending forth its branches, and refreshing with its foliage and its fruit many of the outcast sons and daughters of Abraham.

In 1814, a clause was introduced into the constitution of this latter Society, which, in one important respect, changed its character, and disqualified Mr. Frey, not being an Episcopalian, for continuing to labour under its patronage and direction. In 1816, he emigrated to this country; and from hence may be dated the commencement of a series of gradually extending efforts, which it is believed, under the divine blessing, will be attended with happy results, both to those whom these efforts more immediately respect, to the Gentile nations, and the church of God.

Soon after Mr. Frey's arrival, a society was formed in this city (New-York) for evangelizing the Jews; chiefly by delivering to them stated lectures, and furnishing them with suitable tracts.

(To be continued.)

From the New-York Commercial Advertiser.

PROTESTANT BIBLE SOCIETY OF FRANCE.

It is peculiarly gratifying to the friends of religion to witness the spread and the triumphs of Christianity in a nation which, thirty years ago, embraced the creed of Atheism, with all its horrible consequences of guilt, of rapine, and of blood. Over that land, where the raven so long battened on human gore, the dove of peace has been sent forth, and is beginning to find rest for the sole of her foot. The Bible and religious Tracts, those silent, yet faithful messengers, are beginning to find their way into the cottages of the poor, and will ere long produce an enlargement of the soul—an expansion of moral feeling and of Christian principle, which will elevate the peasantry of France to a rank which they have never yet attained.

We have been led to these remarks by the perusal of the Report of the Proceedings of the French Protestant Bible

Society, convened at Paris, on the 16th day of April last. The report, with an appendix, fills a volume of 200 pages, octavo. From this volume we select the following facts and extracts.

The first general meeting of the Society was held November 4th, 1818; the second, December 10th, 1820; the third, April 13th, 1822. Among the officers we find the names of the Marquis de Jaucourt, Peer of France, and Minister of State, as President; the Count Boissy d'Anglais, Peer of France, &c. and the Baron Cuvier, (the naturalist,) Counsellor of State, &c. as Vice-Presidents; the Baron de Stael-Hostein, (son of the celebrated Madam de Stael,) as one of the Secretaries, &c. The meeting was opened and closed with prayer. After an introductory address, by the President, the Report of the Executive Committee was read by the Baron de Stael. It dwells upon three topics, viz: the labours of the Committee, its correspondence with the Bible Societies in other countries, and its relations with Societies in France.

Under the first head, the Committee state that their exertions have been earnestly directed to the formation of Auxiliary Societies in the different departments; that they have established depositories for Bibles at Nimes, Toulouse, Bourdeaux, and Montbeliard; and that they are engaged in printing two stereotype editions of the Scriptures in the French versions of Osterwald and Martin. They commence their statement by an animating account of the expressions of kindness and approbation which they have received from the highest authorities of the country. We give the following striking extract from a letter addressed to the President by M. le duc De Cazes, during his residence, as ambassador, in London. "It is only in this country," he writes, "that I have been able properly to appreciate the good which may be expected from the general circulation of the Bible. I have found it in every cottage, preserved with care, and considered as the most precious inmate of the simple labourer. M. le duc de La Rochefoucauld requested me to bring him the books in most common use among the poor in England: after having made diligent search I shall finish by carrying him the BIBLE. It is this which suffices for all the moral wants in a country where it forms the basis, not only of the national religion, but also of political institutions, of which it is the safeguard and the surest warranty."

In treating of the second topic, the Committee seem to dwell with peculiar complacency on their relations and cor-

respondence with the great Societies of England and America, and are fully aware of the moral splendour by which these mighty engines of beneficence are surrounded. "Here," say they, "is presented a most consoling reflection, that the two people, who, in the two hemispheres, are at the head of political civilization, are also those among whom the sentiments of religion are the most intense—among whom zeal for the glory of the gospel is the most ardent: so that we behold true Christianity marching in the front of public morals and of liberty. There is, in truth, a natural alliance between the two noblest gifts which God has bestowed on man; and just as it is a privilege and a duty for all the citizens of a free country to know the laws of their country, so also it is a privilege and a duty for all the children of God to know, and to meditate upon, the laws of his celestial government.

Under the third head, the Committee give the results of their correspondence in the several departments of France. From these results, and from the statements in the appendix, we learn that Societies, mostly auxiliary to that at Paris, and mostly formed since the commencement of the year 1821, exist in twenty-three departments.

The report of the Committee closes in the following eloquent, and truly Christian strain. "In rendering an account," say they, "of the happy results which have already been derived from the reading of the Scriptures among the Christians of France, it is with regret that we have employed the word *Protestants*. If prudence, if a scrupulous fidelity to the letter of our institution, has compelled us to limit to the reformed population the distribution of the sacred text, and to respect even those prejudices which we must deplore—far be from us every feeling of sect, every thought of exclusion! There is but one reformation; and that is necessary for all men, and in all ages, and consists in a constant return to the pure source of the Divine Word. There is but one Christian Morality; and that is, the precepts of Jesus Christ. There is but one Christian Religion; and that is, the constant meditation and reception of the grand mysteries of the life and the death of our Saviour.

"Already do we learn, with profound sentiments of pleasure, that a taste for the reading of the Scriptures is beginning to prevail among our Catholic brethren. Who is there of us, who will not in his vows, and his prayers, invoke the day, when all the Christians of France shall no longer en-

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quire of "Paul, who has planted? or of Apollos, who has watered? but of God alone, who has given the increase."

After the reading of the report, the Rev. Mr. Wilks, a member of the British and Foreign Bible Society, addressed the meeting. Then followed the report on the accounts of the Treasurer and of the agent for Bibles, which was explained in an address from M. de Lessert. He was succeeded by M. Stapfer, a minister of the Gospel in Paris, and one of the Vice-Presidents of the Society, in an eloquent dissertation in support of the propriety of the clause in the constitution, which restrains the Society to the circulation of the common versions. Mr. S. V. S. Wilder then communicated to the Society a proposition, from an anonymous *friend of the Bible*, to give a prize of 1000 francs for the best essay on the advantages of Bible Societies. The usual appointments having been made, the President dismissed the assembly.

MISSIONARY SOCIETY IN FRANCE.

THE following extract from a foreign journal shews, that in the important country to which it relates, there are those who are far from being indifferent to the cause and progress of christianity. The prosperity of the Bible Society in France is greater than we had supposed, and the patronage which has been extended Mr. King must be gratifying to the patrons of the Mission in Palestine.—*Religious Intelligencer*.

Extract of a letter from the Rev. Mark Wilks, dated Paris, Sept. 12, 1822.

"Our Missionary society is now regularly organized, and has the prospect of considerable support. Among the members of the Committee are Messrs. Kieffer de Stael, Stapfer, Lutteroth, Pope, Wilder, &c. and the pastors of the Reformed and Lutheran Churches. We have already commenced our operations, by engaging to support Mr. King, as a missionary, for a given period in Palestine.

"One special object of the society will be to facilitate the acquisition of languages, particularly the Oriental languages, by the missionaries of all the various societies of Europe and America. Paris offers peculiar advantages to students. The Committee will take them under their special protection, and preserve them from the inconveniences and dangers connected with a residence in such a city. The Asiatic Society of Paris, and the British Ambassador, have given Mr. King letters to all the consuls and persons of distinction in the East. A considerable number of pious ministers are enrolled in the list of our members

"I have commenced a regular service every Sabbath, at Char-enton, the last refuge of the illustrious and persecuted Protestants, whom the revocation of the Edict of Nantes, like an overflowing scourge, scattered over the face of the earth. The iron-foundery, established by Messrs, Manby, Wilson, and Henry, has induced the formation of a large colony of English artisans. These poor people were exposed to the greatest moral evils. The proprietors have offered me every facility and assistance I could desire; and I preach on their premises, in a large hall, formerly part of a convent of Carmelites. A Sunday School will be arranged in a few days; weekly contributions are already commenced for the purchase of books. My first packet of 20 Bibles and 20 Testaments, was disposed of in an instant. The young people will very probably intermarry with the inhabitants, and thus may Providence furnish the occasion for a revival of Protestantism, and of that pure religion which once burnt and shone with such lustre in this sacred spot. Not one stone remains of the simple edifice in which Claude, Mestrezat, Daille, &c. preached Christ crucified. 'Pray for us, that the word of the Lord may have free course as it is with you.' "

CONVERSION OF A DEIST—IN RUSSIA.

Extract of a letter from the Rev. Richard Knill, to a friend, dated St. Petersburg, 20th July, 1822.

"THE arm of the Lord has been revealed in a most remarkable manner here in the conversion of a Deist. For sixteen years he has been devoted to the study of philosophy, and is familiar with all the various systems which are known in Europe, and has acquired the knowledge of about 12 different languages. He had long lived in the full persuasion—that man was not an accountable being—that the body and soul would perish together—that there was no devil: he had also for a long time lived in a state of sin without remorse. One Lord's Day evening brought him to our chapel: the Text was Luke xv. 28. A good deal was said on sinners being "afar off" from God; and that none of the systems which human wisdom had devised could give a sinner any idea of the way in which he might return. I little thought that this man, whom I had never seen, was trembling and saying, "What shall I do; must all my sixteen years' work be thrown down in an hour?" He has told me since, that it is impossible to conceive what passed through his mind, and that none but God could have produced it. I am happy to say, that he continues indefatigable in the search of truth. The bible, which he *had not* before, is now his chief study—he has laid aside his philosophy, falsely so called—has separated himself from his old associates—is a constant attendant on the means of grace; and, from all I can learn, is anxiously

endeavouring to walk in all the ordinances and commandments of the Lord blameless. He has begun to translate *Dr. Bogue's Essay* into the Russ—and will in various ways be rendered, I trust, an advocate for the faith which once he endeavoured to destroy, for which his acquaintance with so many languages will afford great facilities. His grandfather was a *French* refugee, his father was a *German*, his mother a *Russian*—he was baptized at the French Reformed Church, and will, I hope, be a reformer to many."

EAST INDIA MISSIONS.

Extract of a letter from the Rev. Mr. Ward, D. D. to a friend in New-York, dated Serampore, Feb. 5, 1822.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated.

The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As the college is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the college has been held, equally satisfactory with the first: several of the head pupils having, in a third of the time occupied by students in the Hindoo colleges, conquered the Sanscrit Grammar, will soon commence the study of a regular series of Sanscrit literature. We have at present no students for the ministry, as we have not a divinity tutor.

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily, close, serious, Christian instruction.

The translations are thus far advanced:—the whole Bible is finished at press in the Sanscrit, in 6 volumes 8vo.; the Bengalee in do.; the Orissa in do.; the Mahratta in do.; the Chinese; the Pentateuch, in the Sikh; the Historical Books in six volumes; the Poetical Books in do.; the New Testament in do.; the Pentateuch in the Kunkoon, and the New Testament in do.; the Pentateuch in the Pustoo or Affgan, and the New Testament in do.; the New Testament in the Guzzerate, the Assam, the Mooitancee, the Bikanere, the Kashmir, the Bhugelcund, the Marwar, the Kurnoje, and the Nepaul. In the press, the New Testament in the Kurnata, the Oojein, the Khasa, the Jumboo, the Monipore, the Mugud, the Palpa, the Shru Nagur, the Kamaoon, and the

Bhatnere.—There are also in the press new editions of the Holy Scriptures in several languages.

At Serampore, beside the English brethren, there are as itinerants, labouring either regularly or occasionally, Brother Douglass, Solomon, a converted Jew, Canto, Hurndass, &c.

At Serampore, at the Mission chapel, and also at the Danish church, Grisham's chapel, and across the Ganges, at the Barracopore chapel, during the Sabbath, there are seven services; and parties of native converts visit and preach in the streets of the neighbouring villages. At Serampore, there have lately been frequent baptizings; the native sisters have begun to hold prayer meetings, from house to house, and a happy revival is visible among the native members, who amount to about sixty persons.—The baptisms at Calcutta have also occurred frequently.

MISSIONARY INTELLIGENCE,

EXTRACTED FROM THE MISSIONARY HERALD.

Report of the Prudential Committee of the A. B. C. F. M.

MISSION AT BOMBAY.

WE shall abridge the Report for the Herald, as much as possible, consistently with giving the public those particulars, which are important in the estimation of all, who wish to have in their possession a brief history of the several missions.

After mentioning the return of Mr. Bardwell, the Report expresses the following opinion respecting his case and prospects.

"THE Committee are happy to say, that after having freely conferred with Mr. Bardwell on the interests of the mission, the encouragement to increased efforts in its support, and the exigency which required his own removal, they cordially sympathize with him in the severe affliction, which compelled him to relinquish a field, on which his heart was, and still is, so intently fixed. Were there any probability, that his constitution could bear the continued heat of a tropical climate, he would esteem it a great privilege again to unite in the labours of those brethren, with whom, during an absence of six years from America, he had been so intimately associated. The effects of the late warm season upon his health confirm previous apprehensions; and make it more and more certain, that residence in a temperate climate is necessary to his usefulness, if not to the preservation of his life."

The particulars of Mr. Newell's death are then given, and the following character is subjoined.

"Mr. Newell was one of the four young men, who first offered their services, as missionaries from our country to any remote part of the heathen world. Immediately after the institution of this Board, he was taken under its patronage; and, having finished his

course of theological studies at Andover, and attended medical lectures in Philadelphia, he sailed with the first missionaries for India, in February, 1812. During the embarrassments at Calcutta, and the severe personal affliction, occasioned by the removal of his beloved wife, and his subsequent pilgrimage till he found a field of labour at Bombay, his attachment to the missionary cause remained firm, and his confidence in God unshaken. As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woeful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work, in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labours, he earnestly desired the perpetuity of the mission, the triumphs of divine truth, the exaltation of his Redeemer. The journal of Mr. Nichols records, under the date of May 19th, that Mr. Newell, then on a visit to Tannah, had conversed much on the interests of the mission, and on different methods of doing good to the natives. On the 30th of the same month, the message for his release arrived; his spirit took its flight; and his mortal remains were followed to the house appointed for all the living. Though not permitted to see with his mortal eyes the seed of the word springing up and bringing forth fruit, he had for years enjoyed the privilege of sowing it, in a soil long desolate and barren, unvisited by showers from heaven, and uncheered by beams from the Sun of Righteousness, yet capable of fertility, and destined, at some future day, to yield an abundant harvest; so that he who has sown under many discouragements, and they who shall reap the long expected crop, will rejoice together. And however the subject may now be regarded by a thoughtless world, or by Christians half aroused from the lethargy of ages, the time will come, when the names of those, who have even attempted a new mission to a land of idolaters, or have put forth their hands to a new translation of the Bible, will be transmitted to future ages with most affectionate veneration. They seek not honour from men; nor is it proper that they should. Still we may advert to the estimation, in which beneficent labours will be held, when the true value of the Gospel shall be generally apprehended, and the interests of the soul adequately consulted."

Mr. Garrett joined the mission in May, and immediately began to superintend the printing business.

Under the head of *preaching the Gospel*, no change of importance had taken place. The missionaries availed themselves of all the means in their power to make known to the heathen the great truths of the Christian religion. Mr. Hall had greater facilities

and more encouragements for preaching, than either of his brethren; but he seriously needed a mission chapel, as a place of stated public worship, at Bombay.

In the department of *translations*, the remaining parts of the New Testament, and some parts of the Old, are ready for the press, and the whole Bible can be printed, as fast as the means shall be afforded. Books are now distributed in all the tours for preaching and visiting schools. The mission press is employed by the Society for Promoting Christian Knowledge, and may probably be employed by the Bombay School Book Society.

The design of educating heathen children is prosecuted with good success; though, in consequence of a deficiency of funds, ten schools had been suspended. Fifteen are still continued, the whole number having been twenty-five. On the subject of ten schools being suspended, the Committee say:

"It is possible, however, that one important benefit may result from this occurrence, apparently so disastrous. Many well-wishers of the cause, who have been too much inclined to presume, that the means for carrying it on will be furnished as a matter of course, may here be admonished, that benevolent exertions cannot safely be suspended; that he, who begins to contribute for the promulgation of the Gospel, must expect to persevere; and that an inconstant and precarious supply of present wants necessarily puts in jeopardy the benefits to be derived from past labours."

Jewish schoolmasters are found to be preferable to Hindoos. Besides other advantages, Jewish children are more willing to attend, when the schools are taught by Jews. In regard to the domestic education of Hindoo youths, the following statement is made in the Report.

"To accomplish an object so important, as the regular and thorough education of Hindoo youths of both sexes, the missionaries have always been desirous of obtaining boys and girls to live in their families. The difficulties which they experience, in regard to this subject, have been stated in preceding Reports. The prospect has become somewhat more favourable. All the missionaries now have children in their families, enjoying the benefits of Christian instruction and pious example. Mrs. Hall has a boarding school of 10 or 12 pupils, whose parents or guardians support them, and thus aid in supporting the mission. Mrs. Graves has four children in her family, two of them born of Catholic parents, and all committed entirely to her management. Mrs. Nichols has taken four children in the same manner; one a poor Mahratta girl; the others, children of Hindoo women by Europeans. An infant foundling, whom Mr. and Mrs. Graves had adopted, and who had been baptized by the name of CAROLINE SMELT, died a few months afterwards of the epidemic."

The account of the Bombay Mission closes in the following manner.

"In closing their account of this mission the Committee would remark, that though the prejudices of the natives are stubborn and inveterate, and though we do not discover that inquiry concerning the nature of religion, and that concern for the soul, which are desired; yet there are many things, which demand our unfeigned thanks. We should not fail gratefully to acknowledge the preservation of the mission amid all its changes and bereavments; the favour, which it has obtained, with intelligent men in India; the schools, which have been commenced and supported under its superintendence; the establishment of a mission-press; the translation of the Scriptures; the printing and distribution of different parts of the New Testament; and the preaching of the Gospel to many thousands, who would otherwise never have heard it, to some of whom it may yet become the power of God and the wisdom of God.

"The history of missions proves, that we should not be discouraged by unfavourable appearances, even though continued for many years; that the slow progress of divine truth, at its first introduction among a heathen people, is no certain indication, that it will not advance with astonishing rapidity; and that our plain duty is to persevere, knowing that, in due season, *we shall reap if we faint not.*

"The Committee would affectionately ask, have not we, have not the friends of missions in this country, been unhappily wanting in faith, with respect to the success of this mission? Have we not too slightly regarded the spiritual miseries of these pagans? or unconsciously yielded to a sort of religious fatalism, and considered their condition, however deplorable, as fixed, and not to be changed by human effort? Have we prayed for them, and for their religious teachers, with all that earnestness and importunity, which their case demands, and which love to the souls of men would prompt? If our consciences give not a satisfactory answer to these inquiries, what remains but to gird ourselves anew for the spiritual conflict; to feel a deep solicitude for these perishing millions; and to plead with faith for the influences of the Holy Spirit to accompany the labours of our distant brethren. Let it not be said of our ministers and churches, that, though they could fit out and support a mission, they could not hold up the hands of their representatives, the servants of God among the heathen, by effectual and prevailing prayer;—that though they obeyed the command of Christ, by going into these distant regions and proclaiming, by their messengers, the glad tidings of salvation, they have not believed and pleaded the promise of Christ, that He will be with his disciples, employed on these errands of mercy, to the end of the world."

PALESTINE MISSION.

EXTRACT OF A LETTER FROM MR. FISK.

A learned Jewish Physician.

THE most interesting part of my labours in Alexandria, has been among the *Jews*. I have become particularly acquainted with three. One of them is Dr. M. who was brother Parsons's physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

His opinion of Mr. Wolf.

He knew Mr. Burkhardt, and speaks well of him; though he speaks of no person in so high terms as of Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach Jesus to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very learned, very judicious, and exceedingly amiable.

His opinions on various subjects.

We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolf had spoken to him concerning us. We then entered into conversation concerning the Jews. He says there are about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, barbarous, and superstitious. I then said, "They are still waiting for the Messiah." He replied, "Yes; but they care very little about the Messiah that has come, or any one that will come. They might easily be hired to consent, that there should never be a Messiah." Speaking of the Talmud, which he studied a long time, while young, he said, "It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume, you will scarcely find twelve sentences worth reading." I observed, "No pretended Messiah has now appeared for a long time." "And I hope," said he, "none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia, differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privileges of citizens.

and let them intermarry with Christians. If Bonaparte had reigned 50 years, there would have been no Jews in France. All would have been blended with the other citizens." For himself, he says frankly, that he does not believe in any revelation, though he thinks it would be very inconsistent with the goodness of God to punish any of his creatures for ever, and therefore believes that all will ultimately be happy. He says a few, and only a few of the Jews know how to converse in the ancient Hebrew. There is more Rabbinical learning among the Jews of Poland, than any where else. The best mode of reading Hebrew, however, is that of the Italian and Spanish, in distinction from the German. He thinks the vowel points were invented after the Babylonish captivity, because the Jews had so far lost the knowledge of their language, that only a few learned scribes knew how to read it. One day I asked him, "What is your opinion of the Messiah?" "For myself," said he, "I do not think a Messiah ever did come, or ever will come; but I wish others to entertain their own opinions about it. My wife is strong in her belief of Judaism. Her idea is, that religion consists in keeping Saturday, and not eating pork. Among my domestics, I have one Greek, two Mussulmans, and a female servant from the interior of Africa, who was never instructed, and has no idea of any religion whatever; and the young man in my shop is an atheist. In my opinion I differ from them all. Still we live in peace." He says the Jews are very strict in their adherence to Scripture rules, in respect to meats, and drinks, and days, with many additions of the Talmud. It is literally true, that in order to kill a fowl according to the law, one must be a learned man.

His opinion of Christ and his Gospel.

He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount, and said, "This is excellent. This would be good to read to the people every day."

State of public morals.

He gave me, one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Mamelukes. The most unnatural crimes are committed without shame, and almost without any attempt at concealment.—Among the nominal Christians of this country, he says there is no morality; and assigns as the reason of this,—that morality is never found among slaves.

I lent him the Life of Frey, and the Memoirs of Martyn, which he read and returned. A few days since, I sent him an English

Bible, and several tracts in different languages. The next time I met with him, he told me, that the title of one of the tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with Deists, which I sent to him in French. He thinks, however, that the argument is applicable to other religions as well as the Christian, and therefore proves nothing. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo.

A Jewish Schoolmaster.

Another Jew, with whom I have had frequent conversations, is an aged man, named Jacob. Though he is 62 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks the whole number of Jews in this town, is 6 or 700. I one day went with him to visit the largest of the two synagogues which the Jews have in the city, and then to his school. His assistant was sitting on a sheep-skin, spread on the floor, with about 30 boys on the floor around him, with their Hebrew books.

Opinions doctrinal and critical.

I once read to him the 2nd chapter of Genesis. When we came to the fourth verse, he asked, if I knew why the earth was mentioned before heaven *here*, and heaven before earth in the *first* verse. I confessed my ignorance. He very seriously assigned the reason. "God is a lover of peace. If heaven had been always mentioned first, it might have claimed precedence, and a quarrel might have ensued between heaven and earth." He says the Rabbins teach that the Hebrew was the only language in the world, until the building of Babel. Then there were 70, of which the four principal were Hebrew, Chaldee, Greek and Latin.—He says the two parties in Canticles, are God and Israel.—"The Jews," he says, "believe that a Messiah is to come when God pleases; but no man can tell when. He is expected every moment. Though a mere man, he will be a great prophet; yet, as a prophet, by no means superior to Moses."—The Jews, he supposes, will return to Judea, their worship will be restored as in the time of David, all the world will embrace their religion, and the Messiah will be king over them all; or, if there are other kings, he will be *Emperor*, and all kings will be subject to him. When I urged, that the Messiah was to be the son of David, but that, now, the descendants of David are not known from other Jews, he admitted that even the distinction of tribes is lost, but said, "the Messiah will be known by the miracles he will perform."

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution;—all good men, whether Jews, Christians, Mussulmauns, or Pagans, will be happy; the wicked, of all nations, will wander in perplexity and pain, till they

have expiated their crimes by their sufferings. I inquired if all are to be finally happy. To this question, put in many different forms, he uniformly answered, "yes;" and then asked for my opinion on this point. I told him, "the Gospel teaches that good men will be happy for ever, and wicked men for ever unhappy." He then said, "we believe too, that some who have committed great crimes, will never come to their rest, but be left for ever wandering in woe."

In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why the Jews did not pronounce *that*, as well as the other names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

A Jew of Salonica.

The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection, at the custom house, his curiosity was excited by seeing some of the Hebrew books. He came, very soon, to our lodgings, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he has read the whole of it, though I perceive, by conversing with him, that he has read it in that hasty and unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

His opinions on several subjects.

We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism, is known among the Jews. He said that in ancient times, when a stranger embraced the Jewish religion, he, and his wife and children, were all baptised. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. Now, foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptised. I do not yet know what other Jews would say on this subject. We read Psalm xvi. and I asked him what the Jews understand by *Sheol*, the word used, verse 10th, for *hell*. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is Gehenna, the second Sheol, the third Abadyon, &c.

One day I inquired, "What do you Jews believe and expect, concerning the Messiah?" He replied, "That he will come, though we know not when; some say after 200 years, and that he will be a great prophet, and a great king." I then stated to him what we believe concerning Jesus, his divinity, his atonement, the apostasy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day, we read Isaiah liii. in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews, according to their own belief, have no Saviour to bear their iniquity, and exhorted him to examine the chapter very carefully. He listened but made me no answer. One day we read Genesis xlix. 10, and I inquired what the Jews supposed was meant by *Shiloh*. He replied, "the Messiah." "Then," said I, "the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government." "You speak truly," said he. "The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews.* "But where is that place?" "Who knows," said he, "but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still." I assured him that there is neither a river of stones, nor a kingdom of Jews, in America. He then said, "Some say it is beyond Mecca." "But," said I, "travellers have been through all that country, and there is no such river, and no such people there." "The Rabbins say there is such a country," said he, "but who knows any thing about it?" "It is easy to explain the matter," said I. "The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe." He replied, "That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfilment, and waiting in vain." He said, "I am myself will-

* I presume the confused idea which is here expressed, respecting a kingdom of the Jews, is derived from the story which Basnage relates in his history of the Jews, B. 7, ch. 1. It seems that the Jews, in order to prove that the sceptre is not departed from Judah, invented, many centuries ago, many fabulous stories respecting the kingdom called Cozar, situated in Tartary, and inhabited by the descendants of Togarmah, the grandson of Japheth. In this country, there were said to be many Jews, and that finally, the king, after trying all other religions, embraced Judaism, and his people followed his example. The difficulty, however, is, that nobody has ever been able to find this kingdom, or ascertain where it may be found.

ing to believe, but my relatives and friends are all Jews, and they will oppose me." I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences.—We have read together the second chapter of Acts, several chapters in Hebrews, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

Distribution of Tracts, &c.

While here, I have distributed 130 different tracts, in 6 different languages, a few missionary pamphlets, 20 numbers of the Boston Recorder, and 18 Bibles, Testaments and Psalters.

The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15,000. The great body of the people, are Arabs. It has given me great satisfaction to be able to preach the Gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived.

Cairo, March 19. I close my letter to forward it to the care of Mr. Temple, at Malta. A letter from Dr. Naudi, which I received ten days ago, informed that he had that moment received a line from Mr. T., who had just arrived in the quarantine harbour. I cannot tell you how much I rejoice at his arrival. I defer the account of what little I am doing in Cairo, to another opportunity. I say but little about the future, because, in these *troubled times*, it is impossible to say where I shall go, or what I shall be doing. May God prepare me for whatever may be his holy will.

Yours, in Christian love,

P. FISK.

EMPLOYMENT OF MR. KING* IN THE PALESTINE MISSION.

AFTER the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed a fellow labourer, who could accompany him, in his contemplated journies, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling this want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote earnestly requesting that some arrangement might be made to that effect. The letter was dated early in May, but did not reach Mr. King till sometime in July. He immediately endeavoured to ascertain the path of duty; and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered \$100 a-

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisition of the oriental languages.

year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the Corresponding Secretary, stating these facts, and adding, that he expected to leave Paris for Malta about the 15th of September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine Mission Press, and which were selected at the manufactory of one of the first founderies, by Professor Kieffer, Mr. Wilder, and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon his contemplated tour. After the subject was fairly proposed to Mr. King there was not time to write to this country, and receive directions, without putting the business back a year;—the fall being the proper time to commence journeys in that part of the world.

When the correspondence on this subject was laid before the Prudential Committee, it was resolved to accept the services of Mr. King. Communications will be made to him by way of Malta.

The alacrity, with which individuals of liberal views and benevolent hearts, on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian beneficence, writes to Mr. King, with the offer of 500 francs, as follows:

"To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart, which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labours of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, and by other causes, Mr. King observes: "Here, (at Paris,) I see around me, with crippled limbs and scarred bodies, men, who risked their lives at Jena and Marengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?"

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too.

MISSION AMONG THE CHOCTAWS.

LETTER FROM MR. KINGSBURY TO THE CORRESPONDING SECRETARY.

OUR readers will deeply sympathize with the writer of the fol-
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lowing letter, in the melancholy event, which calls him and the mission family to mourning. In the removal of Mrs. Kingsbury, besides the separation of those tender ties, which bind a mother to her infant children, and a wife to her affectionate husband, the cause of missions experiences a great bereavement. Possessed of a vigorous mind, good sense, great resolution, perseverance, cheerfulness, patience, faith, and enlightened zeal, the deceased was peculiarly qualified to be useful in the sphere, where Providence had placed her. Yet, in an unexpected moment, she is mysteriously removed from her labours. Nothing remains but submission to the will of God; knowing, that though *clouds and darkness are round about Him, righteousness and judgment are the habitation of his throne.*

“Mayhew, Sept. 27, 1822.

“My dear Sir,

SINCE I last wrote, it hath pleased our blessed Lord and Master to visit us with affliction. Mr. and Mrs. Jewell arrived here in feeble health on the 17th of August. On the 25th of the same month, Mr. Jewell was taken down with a bilious fever, and his wife with the same fever on the day following. The attack was more severe than any they had before experienced, since their arrival in the country. For several days it was doubtful whether they would recover. But the Lord was pleased again to visit us with mercy, and to make our afflictions lighter than our fears. On the 3d of September they began to amend; but, for a considerable time, continued in a very low state.

During the summer we have also had a number of sick persons in our family;—some of them hired men; others strangers, who were taken sick on the road and could proceed no further. It is always inconvenient for us, with our large family, and many cares and labours, to have the additional care of sick persons; especially those, who do not belong to our family, and for whose accommodation we have made no provision. But, in the above cases, we considered that we were called, by the providence of God, to exhibit the benevolence of the Gospel, and to imitate Him, who, while here on earth, went about healing the diseases, and relieving the distresses of mankind.

With the exception of one or two chronic cases, the health of our own family continued good, until Mr. and Mrs. Jewell, and the other sick persons, were on the recovery. On the 6th of September, Mr. Wright, who, from the time he arrived here, had been constantly employed in taking care of the sick, was himself attacked with a chill and fever. By the timely use of medicine, it pleased the Lord to raise him again, in a few days, to comfortable health. These light afflictions were designed by our heavenly Father to prepare us for one more severe, and which we were soon to experience.

Yes, my dear Sir, the Lord has laid his hand heavily upon us all, and upon me in particular. My dear wife is no longer a partner in our labours, our sorrows, and our joys. In an unexpected hour, I have been bereaved of a most kind and affectionate companion; my little children of a tender mother; and the mission of a devoted and useful member.

Mrs. Kingsbury, from her first arrival on mission ground till within five days of her death enjoyed uncommonly good health. During the past summer, in addition to the ordinary labours of the mission, she was much occupied in attending the sick. The Monday preceding her death, she was more than usually occupied in domestic labours, until late in the evening. On Tuesday and Wednesday she was slightly indisposed, which she considered the effect of a cold taken on Monday evening. On Thursday she was better; spent part of the afternoon in sewing; and observed she was almost well."

The disease at first assumed the appearances of the common fever of the country; but at last proved to be an inflammation of the bowels, and was very rapid in its progress, terminating life on the ensuing Sabbath morning.

"She was in the perfect possession of her reason to the last moment; and, for the last six or eight hours, was sensible she had not long to live. On account of great distress and difficulty of respiration, she could converse but little. In view of the solemn and unexpected event of death, which appeared to be rapidly approaching, her mind was tranquil and resigned. She lamented her unfaithfulness: but expressed a humble hope of her acceptance with God, through the merits of the Saviour. I asked her if she regretted the sacrifice she had made, in leaving her father's house and the circle of her dear friends, that she might labour for Christ among the heathen. "O no;" she replied with emphasis, "I only regret that I have done no more." When able to converse, she exhorted us to be faithful to the cause, in which we were engaged, and to prepare to follow her. A short time before her death, she took an affectionate leave of all the family, as they in succession came to her bed side. Her children were peculiarly dear to her; and the idea of leaving them, at their tender age, in this land of strangers, was extremely painful. But she remembered, that God had promised to be their father and their friend. Though she had been in great distress for near forty hours before her death, yet her last moments were without a struggle or a groan. On the 15th inst. a pleasant Sabbath morning, about half past seven o'clock, she was sweetly released from all the sorrows and sufferings of this mortal life, and I trust entered on that Sabbath of rest, which remaineth for the people of God.

Language is too feeble to express my own feelings on this occasion. I would bow with submission to the divine will. The sovereignty

of God is most strikingly displayed in this event. No dispensation of Providence, since our arrival in this land, has fallen so heavily upon us. No one has called louder for deep humility, and self-examination to know wherefore it is, that the Lord is dealing thus with us. My loss none can estimate, but those who have experienced a similar affliction. My prayer is, that this afflicting dispensation may be made a blessing not only to myself, but to the mission, and to this perishing people. If this bereavement should be made the means of uniting us more firmly in holy love, of making us more diligent and useful in our labours, of exciting us to greater zeal and fidelity for the salvation of sinners, Mrs. Kingsbury's death may do more than she could have accomplished by a long and laborious life.

I have only time to add, that we hope the Committee will not be discouraged by these repeated and sore afflictions. We more than ever feel the need of additional helpers to strengthen the things which remain, and to occupy different places in this wide field, which is already white to the harvest. From different and distant parts we hear the daily call, *Come over and help us*. We now have the pecuniary means, but not the persons, necessary to carry on the work. We are peculiarly tried on this subject. We know not what encouragement to give, or what arrangements to make.

With the leave of Providence, I shall set out in a few days with Mr. Jewell, if he is able to travel, for the six towns, to do something towards making preparation for a school in that district. But the feeble health of him and his wife will render it necessary that they have help soon."

At the close of his letter Mr. Kingsbury says, "If we had a few good assistants to go into different parts of the nation, and teach a few children in each place, and give some instruction to the people, we think it would greatly subserve the cause."

In a previous letter, Mr. Kingsbury enumerates the following additional helpers, as peculiarly needed at the present time; viz. at Elliot, a blacksmith, a teacher to assist Mr. Wood in school and to labour with the boys, a carpenter, a shoemaker, a cook, that is, a strong man to labour in and about the kitchen; at Mayhew, a good evangelist, and one or two persons to labour with the boys when out of school, and at other times to labour about the house, as circumstances may require; at the French Camps, a good, energetic, faithful man to labour on the farm; at the Six Towns two or three labouring men, to aid Mr. Jewell, in getting that establishment in operation.

It is desirable that all these persons should be faithful, humble servants of Christ, willing to devote their whole strength to his cause. At present, it seems necessary that most of them, if not all, should be unmarried. They should possess the essential qualifications of a willingness to labour and a habit of self-denial. They

should cultivate a kind, obliging disposition, and add to it unceasing diligence, and unwearied perseverance. Thus will they have great enjoyment in their work, and be able to do much for the heathen.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

West Indies:—ANTIGUA.

Extracts from Mr. Hyde's Journal.

FEBRUARY 15, 1821. I have been preaching at Betty's Hope, an estate belonging to Sir C. Codrington. The people were deeply attentive. The manager behaved with great politeness when I called upon him, wished me great encouragement, and good success. He told me that Mr. Baxter used to preach on the estate, and several of the first Missionaries; and added, "Most of the slaves on this estate are in your society, I believe; and I am happy to say, that they are very exemplary. A very great change," he further observed, "has taken place in their conduct since they began to think for themselves, and to act from religious principle. We scarcely ever use the *whip* now," said he, "not once in a quarter. It is not needful!" This is cause for gratitude, and encouragement to labour in this good work.

March 9. Went this evening on Casmajor's estate; and as I had not been there before, I went first to see the manager, who received me with great kindness, and bore an excellent testimony to the effects of religion amongst his people, the greater part of whom are members of our society. He observed, "The sound of the whip is rarely heard on the estate, and we have very few offences. Of course they get a little out of the way at times, but I do not think there is a better gang of negroes in the country." Then you think, said I, crimes have considerably decreased amongst them? "I am sure of it," he replied. "We need only look at the old journals on the estate, and compare them with the present ones, which I and my lady were doing not long ago, when we discovered amongst other things, that the number of runaways generally amounted to five or six a week, but now such a thing rarely occurs. In fact, we have had but one instance since I have been on the estate, which is about five years; and that was a foolish little girl who did not know what she was doing." I, of course, was much pleased, and went with additional spirit to visit the sick; and preach to the people on the nature, necessity, importance, and blessedness of regeneration. I then gave tickets, and settled two disputes; one between an adult negro and his aunt. He, it appears, from some offence, had lately passed by her without speaking, but "his heart tell him dat no right before God;" and, with tears running down his cheeks, he confessed his unhappiness, and wished to be made friends. I called for his aunt,—talked to both,

—they shook hands, and departed perfectly at peace. The other case was a negro young man, who had quarrelled with the young woman he had engaged to marry, and was now resolved, although the banns had been published, to leave her. I told him he must not: and gave him and her suitable advice. He, however, seemed determined not to comply with what I stated to be right. At last I said, "Well then, you must now take your own way." At this he started; and in a moment replied, "No, Massa, no! Me no take my own way. My way no good! me take yours."

April 1. Preached at Parham. Fifteen persons were afterwards admitted on trial. Two unbaptized were of the number. One of them was brought away when he was but a child; the other had reached manhood. I asked the latter, during his examination, if ever he heard any thing of Mahomet in his own country? to which he answered "Yes, Massa." Did you ever pray to him? "Yes." I asked him why he now prayed to Jesus instead of Mahomet? Why he loved him more, and why he wished now to serve Jesus, and to come amongst God's people? He replied, "Why, Massa, because me believe that Jesus be God!"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposal of his sovereign will for their good, when every trace of his operations appears lost:—A female domestic slave, in a very respectable situation, some years ago was awakened under the ministry of a Methodist missionary. She fell into deep distress,—tore off her necklaces, rings, and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and ever faithful to his promise, he was found of her. Her manner of life was now altered, and, to the carnal mind, gave offence: hatred, ridicule, and suffering became her portion. On one occasion she was charged with the *crime* of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel, when it was wanted, and was immediately put down and flogged for it. It was the first time that the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it; her daughter participating in her sorrow. They were now charged with the spirit of rebellion for daring to grieve, and the mother was doomed to the *field*. The gang, struck with astonishment at seeing her brought there, rested on their hoes to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted mother had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will

trust in thee." God's grace was sufficient for her; and in due time he appeared in her behalf. The charge was proved false. Her conduct secured the love and confidence of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord!

GRENADA.

Mr. Goy has commenced his labours on the windward side of this island, among the people of some estates, which have been kindly opened to him by B. Hewiston, Esq. and others. He writes, April 12, 1821:—

"Having spent nearly three years in St. George's, I felt attached to the people, and a little regret at being removed, though I hope still to exchange with one of the brethren on every sixth Sunday. The society is remarkably kind; and I believe there are many truly pious characters among them. In looking back to the period when I landed on this island, and contemplating all the circumstances through which we have passed since that time, I can evidently trace the footsteps of divine providence, and have great reason to believe, that our labour has not been in vain. Then we had but a small place in which to assemble, and that liable to be upset by every gust of wind from the mountains; now we have a large and commodious chapel,—a chapel in which generations yet unborn may celebrate the praises of the Most High. Many at that time were exceedingly prejudiced against us. Our sincerity was doubted; but now, (I had almost said, woe unto us! for all men speak well of us,) the cloud is dispersed, and almost every facility which the country can allow is afforded us. And what is the best of all, many who were in darkness and sin, are now the happy partakers of the light of life. Even in the country, although our sanguine wishes have not been fully realized, yet we have cause to be thankful, and believe that good has been done. The brethren in St. George's now visit eleven estates, besides the village of Gouave, and once a quarter the isle Rhonde.

"The ride across the mountains to the parish of St. Andrew, where I now am, is delightfully picturesque and romantic. The craggy rock—the frightful precipice—the cloud-capt mountain—the tall, aspiring palmetto and mountain-cabbage—the almost impenetrable brush-wood—all stands as mementos of Him who gave them being, and exalt the mind to him as their great original. A road is cut through the mountain, which, in the dry seasons, is very good: but for half the year bad, and often impassable. At the highest elevation is a large lake, (Grand Etang,) nearly a mile across, and 3,500 feet above the level of the sea. At a lit-

the distance is mount Quaco, said to be the highest mountain in the island. The Grand Etang is considered a great curiosity, and is often visited by strangers and the colonists in marooning parties. The air is so cold, that a person scarcely thinks himself in the West Indies. Close by the lake there is a residence, occupied by the captain of the Colony Rangers, who are employed in taking up the run-away negroes. There is also a tavern for the accommodation of strangers. Brother Squire rode with me to this place, for the benefit of a change: and after spending a few hours, and taking dinner with captain Forsyth, who has always been friendly towards us, he returned, and I proceeded down to St. Andrew's. On this side of the mountain, some of the precipices are quite tremendous. Nearly the whole parish of St. Andrew, running along an extended plain, presents itself to the eye. In this parish there are thirty-nine estates, having upon them about 4,800 negroes. A little further on begins the parish of St. Patrick, having nearly an equal number."

REVIVALS OF RELIGION.

From the Christian Herald.

ABOUT two years ago, a revival commenced in Lime, N. H., since which, more than 130 have been united to the Church of Christ. "More than 30 domestic altars have been erected, where before there was no morning and evening prayers. Twenty-eight husbands, with their wives, have come forward and united with the professed friends of Zion. Forty-three unmarried persons have avouched the Lord Jehovah, Father, Son, and Holy Spirit, to be their God, in the public assembly."

Let us call the attention of the reader to the following remarks of the Rev. Mr. Perry, who communicated an account of this work of grace to the Editor of the N. H. Repository.

"In reviewing the interesting scenes through which I have passed," says Mr. Perry, "I remark,

"1. That private Christians have done *much* to promote the work. An idea has been prevalent that ministers are the only men who can do any thing to promote a revival. The truth cannot be too forcibly impressed, that the efforts of none can avail without the divine blessing; but with it, private Christians may be encouraged to labour as well as others.

"By visiting from house to house; by personal conversations; by prayers and exhortations offered in the social circle, and in religious meetings; private Christians have done *MUCH, VERY MUCH*, to advance the cause of the Redeemer in this place. And by their fidelity and efforts in these various ways, many of them have made rapid and very desirable attainments in knowledge and in grace.

"It is believed also that females have afforded very important aid in this good cause. Among themselves, they have had many meetings for prayer and religious conversation; and in a more private manner by their domestic influence and seasonable remarks to others, especially to their own sex, it is believed that a great sum of good has been the result. We trust they will be recognized in the world to come as *helpers* and fellow heirs with those who will inherit the promises; and that their devotedness to Christ, and exertions in his cause will be richly rewarded. The time no doubt is coming, we hope it is near, when, every friend of Emanuel, whether man, woman, or child, will be actively engaged in every consistent way to advance the cause of truth, and extend the best interests of man.

"2. The favourite infidel argument, that men of influence and strength of mind are not found to embrace religion, appears weak in view of what God has done for us. Many of our most respectable and influential citizens, have stood forth as active and decided friends of Christ. Their example and efforts have contributed not a little to promote the welfare of immortal souls.

"3. The beneficial effects of a revival have been strikingly exhibited in this place. Every candid man, and, perhaps, even the most bitter opposers of religion, will acknowledge that there has been a great moral change in the habits and pursuits of this people. Almost every thing around us has assumed a new aspect. The Spirit of God has changed the scene of festivity and amusement, to a place of prayer; the thoughtlessness of youth to the serious reflections of manhood; and the resort of dissipation and boisterous mirth to a place of sobriety and temperance. Many of our youth have found, that the giddy circle of folly is not the best place in which to spend the precious hours of time, and that the rude and gay associate is not the most desirable companion. And those in riper years have learned, that the conference and the prayer meeting are better places for enjoyment than the house of festivity and the habitation of merriment." "Who can say that religion does not make men happy, even in this world?"

REVIVALS IN NEW-JERSEY AND PENNSYLVANIA.

Extract of a letter from a Clergyman, to the Editor of the Christian Herald.

"Since July last, I have spent my time principally in different parts of New-Jersey, and in Bucks County, Pennsylvania. In almost every place where I have been I have witnessed the operations of the Holy Spirit. In the church at Deerfield, West New-Jersey, a work of divine grace has lately commenced. There are about 30 or 40 anxious inquirers, and the work is progressing. In Bucks County, Pa., the churches at Newtown, Neshaminy, Doylestown, and New Hope, have been visited. At Newtown 43

have been added to the church, at the late communion; at Neshaminy 79; at Doylestown upwards of 50. At Mansfield, N. J. a work has commenced. At Hackettstown 30 were added last Sabbath. The work has just commenced, and is rapidly and powerfully progressing. The churches at German Valley, Fox Hill, Lebanon, Lamington, and Bedminster, have been visited; and in most, if not all of them, the work is still going on. I do not know how many have been admitted to the communion of these churches. At Somerville the work has been the most extensive; upwards of 60 were added at the first communion, and at the second 145. At Bound Brook more than 50 have been added at each communion. At Baskingridge there are supposed to be 200 anxiously concerned; and I am informed that Rockaway, Morristown, and Chatham, are likewise visited with these gracious showers. The set time to favour Zion has now come."

REVIVAL AT RARITAN.

NARRATIVE, of a revival of religion, in the Reformed Dutch Church at Raritan.

SOMERVILLE, *New-Jersey*, Nov. 2d, 1822.

THERE had been much of the good seed of the word, sown by our late beloved pastor, the REV. J. S. VREDENBURGH; and since his death, by others who supplied our pulpit. But to human appearance, the seed did not vegetate, for want of the watering, though God was silently preparing his own way before him. About the Middle of May last, our Consistory hearing of the Rev. Mr. Osborn, a successful presbyterian missionary in the Gospel, who was then at Philadelphia, but about retiring to the country for his health, addressed a letter, inviting him to come and spend some time with us. He accepted the invitation, and immediately repaired to this place: and as it now appears, the Holy Ghost, for whose presence some had been ardently praying, came along with him. He began his work immediately; labouring almost night and day—unweariedly visiting from house to house—conversing with individuals, as he had opportunity—preaching three or four times in a week—besides instituting and attending anxious meetings, every two weeks.

Thus did he continue with us for more than three months. The Lord indeed greatly blessed his labours. It is now pretty evident, that many souls had been under more or less conviction, for years past. This conviction, however, on the death Mr. Vredenburg, was brought more powerfully to their consciences. It continued, more or less, through the past winter and spring. It seems the good seed had been quickening and preparing to spring forth; and nothing was now wanting, with the blessing of God, but the watering and nursing, to the producing of a rich and abundant crop.

This appears to have been the state of the congregation, when Mr. Osborn first came among us. As soon as he began preaching

and visiting among the people, copious showers of the DIVINE INFLUENCE descended upon them, not indeed "like a mighty rushing wind," but more like "a still small voice," which melted and moulded them down, into Gospel principles, at the foot of the cross. Many of them appeared to be driven, at once, out of themselves, out of every dependance on their prayers—their tears—their repentances, as a ground of justification before God, to apply to the atoning blood of Christ, as the only means of cleansing their consciences; and to his perfect righteousness, as their only plea before "the mercy seat," and the only safe refuge from the devouring, all-consuming wrath of an avenging God. But the exercises of the most were more gradual. Some continued from one to five and six weeks, without obtaining any comfort—sometimes between hope and despair, till they had no way to flee for help, but to the Lord Jesus Christ. To such, the Saviour appeared every way suitable and desirable: "the chiefest among ten thousand, and altogether lovely." And indeed the most of them gave strong evidence of their hatred of sin, and their desire of deliverance from it, as being committed against a holy and just God.

To expect, where the excitement has been so general, that the work will prove all pure and unalloyed, would be to expect more than happened, even in our Saviour's or the apostolic days. In the family of Christ there was a Judas. In the churches of Corinth and Galatia, there were found many unworthy communicants; and in the seven churches of Asia were many unfaithful members. There will, doubtless, be some "chaff among the wheat." But nevertheless, the work, in its origin and progress, is undoubtedly of God. And he will, by and by, "thoroughly purge his floor, and gather the wheat into his garner," while the "chaff, He will burn with unquenchable fire." But here is the consolation of the Christian: "the Lord knoweth them that are his," and He will take care of them.

About ten days after the arrival of Mr. Osborn, our appointed communion was to be celebrated; prior to which, the Consistory, after careful examination, admitted to that ordinance, sixty-one.

Before our last communion, which was the 20th of October, suspecting there would be many cases of recent conviction, requiring great deliberation to know how to determine them, four days were appropriated to receive applications. The Consistory, with several ministers, in their turn, to assist them, in this solemn transaction, examined with great caution, on both doctrinal and experimental religion, and received to that ordinance, *one hundred and forty-five*: which, with the sixty-one admitted last spring, makes, in the aggregate, two hundred and six; among whom were about sixty of the Ethiopian race.

The enemies of the cross may, and no doubt will, talk, and, if possible, scandalize and ridicule this work;—calling it priestcraft—

enthusiasm—wildfire. But let them talk, and sneer, and revile, as much as *they* please. Let us pray for them, and pity them. Such as they are did the same in our Lord's time—they did so to his successors—they did so to the evangelical, in the times of the reformation; and they will do so till the end time: "For they are of their father the devil, and the works of their father they will do." Let the subjects of this work then, give no occasion "to the enemies of the Lord to blaspheme." Let them be watchful and prayerful—ever trusting in the strength of Christ to "keep them from falling." And let all the true people of God, whenever they hear of the advancement and glory of the Redeemer's kingdom, exceedingly rejoice! And let them say, as we trust we can, truly, "this is the Lord's doing, and it is marvellous in our eyes."

Signed by order of the Consistory, W. B. GASTON, *Clerk*.

P. S. If no other accounts should be given from the congregations immediately concerned, suffer me to mention, from information obtained by us, and I presume correctly stated, that within six months past, there have been received into communion, by the churches under named, the following numbers:

Rev. Mr. Boggs, Bound Brook, - - - - -	100
:: Brownlee, Basking Ridge, about, - - - - -	100
:: Van Dervoort, Dutch Valley, - - - - -	42
:: Galpin, Lamington, - - - - -	40
:: Schultz, White House and Lebanon, - - - - -	20
:: Studdiford, Reddington, - - - - -	18
:: Zabrieskie, Millstone, - - - - -	20
Adding, Raritan church at Somerville, - - - - -	206

Total 546

All of whom have been gathered into the church of Christ, from a region of country not exceeding about 25 miles in circumference.

T. Talmage.

REVIVALS IN WASHINGTON CITY—GREENSBURG—AND IN DELAWARE.

An unusual attention to religion has for some time past been experienced in the City of Washington. The Methodist Episcopal Church, under the care of the Rev. Mr. Peyton, has been favoured in the most signal manner, and has received to its communion 220 persons since the first of July last.

At Greensburg, Pa. the Church under the care of the Rev. T. E. Hughes, has for months witnessed the powerful effusions of the Divine Spirit. One hundred and eight have publicly joined themselves to the Lord, since the first of June last. The practice of visiting churches by ministers going "two and two" in company, has been adopted in that vicinity, and as the result of these associate labours, hopes are entertained that other churches are about to be watered with the dews of heavenly grace.

From the annual report of the Newcastle Presbytery, Del. it appears that 99 have been added to the Rev. Mr. Gilbert's church in Wilmington, and that 35 are under the care of the session. In the congregation of Newcastle and Christiana Bridge, under the care of the Rev. Mr. Latta, 40 have been united to different churches under their care.—*Christian Herald*.

REVIVAL IN VIRGINIA.

Extract of a letter from the Rev. A. B. Davidson.

ON Sunday, the 30th of October, I had a Sacrament at Oxford. In this part of my charge I had been for some time past rather discouraged; I had been some weeks from them, attending Sacraments in other congregations. I did not expect that more than five or six would be added on this occasion. Preaching commenced on Friday, and there was apparent solemnity during one half the day; some were deeply affected. On Saturday Dr. Baxter attended with me, and preached; the greater part of the congregation at times were in tears; a considerable number applied for communion, which greatly encouraged us. On Sabbath morning a vast assemblage collected at an early hour, with evident signs of deep conviction on their countenances. I had hardly alighted from my horse when crowds collected about me to solicit communion for the first time. Oh! it was a pleasing sight—one after another came forward, until the list was swelled to 44. Eighteen adults were baptized on this occasion.—The Lord seemed evidently to go before our expectations, and it appeared that we had only to stand still and witness the glory and salvation of the Lord. All beheld and admired his glorious march among his people. It was, indeed, a day of power, and was not, perhaps, surpassed by any preceding event, in deep feeling and solemnity. There were many sweet drops of mercy poured upon us that day, and many seemed to lean with more than usual comfort on the staff of Jacob. Many hearts were made glad, and a new flame appeared to be enkindled in the hearts of numerous professors. There is not the least doubt that many, who had hitherto been careless and unconcerned, were seriously impressed on this day. We all felt disposed to cry out with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The work seems to be spreading, and it is hoped that God will continue his work, until the whole world shall be brought to the knowledge of the Lord.

The whole number added to the church during the Summer and Fall, by Dr. Baxter and myself, is 210. There was no bodily exercise attending this work, and nothing which could be termed extravagant; and, except on some particular occasions, not a very great degree of sympathy was manifested; every thing was conducted with perfect order.—It was however characterised by deep and pungent convictions of sin, humility and self-abasement, and an

earnest breathing after God and Holiness. In many instances there was the most determined resistance to the Spirit of God, and attempts to shake off conviction by individuals, but finally the power of God predominated, and they were compelled to submit to the mild sceptre of King Jesus.

I have never before witnessed or read of any revival in which I have found less to condemn. The work is the Lord's, and to him be all the glory. AMEN.

REVIVAL IN CARLISLE.

THROUGH different channels, we have received the gladdening news of a remarkable work of grace in Carlisle. It commenced about the beginning of the present month in Dickinson College. An intelligent, amiable, and much beloved son of Rev. Dr. Mason, about 20 years of age, was suddenly removed by death. This call of Heaven penetrated the hearts of all who knew him; and the impressions of many proved genuine, and manifestly the work of God. Mr. Duffield appointed anxious meetings, which were attended with increasing numbers and interest. The glorious work soon appeared among the inhabitants of the town. A general invitation was given to the anxious to attend an evening meeting. About 50 were present; and at the next meeting 75, of whom 30 were students. In the rooms of those who were ungodly, profane, and disposed to ridicule religion, the altar of prayer and praise is erected. The work is still advancing. The hearts of Christians are revived, and their conversation turns upon the subject of Zion's prosperity.—*Pittsburgh Recorder, Dec. 27.*

INDIAN MISSION AT MAYHEW.

Extract of a letter from Mr. D. REMINGTON, to the Rev. ROBERT H. BISHOP, dated—Mayhew, Choctaw Nation, Jan. 1, 1823.

Rev. and Dear Sir,

OWING to the multiplicity of cares and labours that are continually pressing on Mr. Kingsbury, he finds it extremely difficult to answer in due season all the communications addressed to him. He has therefore requested me to acknowledge the safe arrival of the box of clothing from Lexington; also the receipt of your letter accompanying it. This request I perform with much pleasure.

Permit me, in behalf of the members of our family, to express to you, and through you to the Juvenile Society of Lexington, and to those other individuals, our sincere thanks for the liberal and generous donation of various articles of clothing contained in the box. The articles were good, and much needed. Our prayer unto God is, that you may find that promise verified, "cast thy bread upon the waters, and after many days thou shalt find it," and that you may find from experience that it is more blessed to give than to receive.

It must afford you great satisfaction, that, although you are not called to break asunder the ties of kindred and home, and all that nature holds dear, for this land of darkness and death, yet you are permitted to be actively engaged in the missionary cause—are permitted to do much by your fervent prayers and your sacred charities.

We feel, dear Sir, that our station is a highly responsible one. We are sent forth as the representatives of the churches to recommend, by precept and example, the excellency of the religion of our Lord and Saviour Jesus Christ; but we are men of like passions with others—subject to the same infirmities—encompassed with a body of sin and death. Our trials are often great and severe. We are not exempted from bodily afflictions, nor from the shafts of the destroyer. During the past summer several of the members of our family were afflicted with sickness, and one (Mrs. Kingsbury) has been called away by death, and is now, as we have reason to believe, a citizen of that country whose inhabitants shall never have occasion to say "*I am sick.*"

Our school consists of about forty interesting heathen youth, who are making very pleasing progress in their studies. When out of school they perform various kinds of labour.—They are obedient, contented, cheerful and happy. One of the large scholars is under serious impressions, and inquires, with apparent anxiety, to know what he must do to "inherit eternal life." We rejoice, and take courage. Still our rejoicing is with trembling. We are often much tried with the unstable conduct of some of the parents of the children. They not unfrequently oppose some of the most important regulations of the school—become dissatisfied, and take away their children. But these things we expected, or ought to have expected. It is not the work of a day to civilize and christianize a heathen nation.—No, many trials must be endured—many difficulties encountered—much money expended, and much labour be performed, before a heathen nation will become a christian people.

We do not feel discouraged. Our duty, and our privilege, is to go forward, and it is the duty and the privilege of christians to strengthen our hands and encourage our hearts by their fervent prayers and their liberal contributions.

These missions have been blessed. Souls have been saved, and I am persuaded, that if we are faithful, God will show us still greater displays of his love in the salvation of this people. O that christians would put on bowels of compassion towards this ignorant, degraded, dying people.—All that is done for the present generation, must be done quickly, for days, months, and years are rapidly conducting them beyond the hope of recovery.

May the Lord arise and have mercy upon this people, and give them to his Son for an inheritance—may He have mercy upon Zion universally—build her broken walls, and fill the whole world with His glory, for Christ's sake, and His shall be the eternal praise.

From the Christian Herald.

THE MOTHER'S TEARS.

I saw beside the grassy tomb,
A little coffin fair;
And many gazed, as if the bloom
Of Eden, withered there.

The little vessel, short and wide,
Received a sigh from all;
For two sweet infants, side by side,
Were shrouded in one pall.

And now the mother at their head,
Like marble stood with grief;
But every pearly tear she shed,
Then seemed to give relief.

She raised the napkin o'er them spread,
Which hid them from her view;
Then bending o'er the coffin's head,
She gazed a last adieu.

And on their face so cold and fair,
Impressed the last fond kiss;
And often would she then declare—
"No grief was e'er like this!"

"What have I done to anger God?
Oh! tell me now I pray:—
Why must I bear this heavy rod,
Or see my infants' clay?"

I saw the aged pastor weep,
When closely standing by:
And long shall mem'ry safely keep
His answer in reply.

A shepherd long had sought in vain,
To call a wandering sheep;
He strove to make its pathway plain,
Through dangers thick and deep.

But still the wanderer stood aloof—
And still refused to come;
Nor would she ever hear reproof—
Or turn to seek her home.

At last the gentle shepherd took
Her little *lambs* from view!
The mother turned with anguished look—
She turned—and followed too!